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The student's New Testament
compilation



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THE
STUDENT'S NEW TESTAMENT
COMPILATION



THE FIRST AND SECOND EPISTLES OF PAUL
THE APOSTLE TO THE

CORINTHIANS

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A Key to the Abbreviations Used

(The notes are those found in each translation.)

- (A.V.): Authorized Version, or the King James Bible,
Printed at the University Press, London.
- (SNT): The Syriac New Testament—Murdoch's
Translation, Published by the Scriptural
Tract Repository—H. L. Hastings, Boston,
Mass.
- (NNT): The New Testament—George R. Noyes.
Printed by the American Unitarian Associa-
tion, Boston, Mass.
- (JMT): The New Testament—James Moffat, D.D.
Published by George H. Doran Co.
- (WNT): The New Testament in Modern Speech—
Richard Francis Weymouth.
Published by the Pilgrims' Press, Boston
Mass.
- (Comp): Compiler's Notes, which include the occasional
use of the following versions:
The Twentieth Century Translation, Pub-
lished by Fleming H. Revell Co.
The New Testament in Modern English by
Ferrar Fenton, Published by S. W. Partridge
and Co., London, England.
Revised Version (American) Published by
Thomas Nelson and Co.
The Modern Reader's Bible—by Richard G.
Moulton, Published by The Macmillan Co.,
London, England.

*Appreciation is here expressed to the publishers for per-
mission to quote from these translations.*

*"Ye search the Scriptures, because ye yourselves think that in
them ye have everlasting life; and it is they that testify of me;"—
Jesus [John 5:39].*

Taken from the Geo. R. Noyes translation

"Ye do err, not knowing the scriptures, nor the power of God."

Jesus (Matt. 22:29)

PREFACE

Mrs. Eddy points out that "Acquaintance with the original texts, and willingness to give up human beliefs (established by hierarchies, and instigated sometimes by the worst passions of men), open the way for Christian Science to be understood, and make the Bible the chart of life, where the buoys and healing currents of Truth are pointed out." (*Science and Health, with Key to the Scriptures*, p. 24:4-10.)

Many teachers, practitioners and students, however, are too busy to bend time and effort toward mastering these original texts in Hebrew and Greek, and are relying on the efforts of those Greek scholars of 1611 who gave us the King James Bible. But recent discoveries of papyri, in the Far East, have enabled contemporary Greek authorities to throw more light on these sacred pages, in their modern translations.

For the purpose of close study, the writer has compiled five of the most authoritative translations of the New Testament, with occasional quotations from three others, giving each verse first as found in the King James Version, and following it with the corresponding verse in each of these translations. This brings before the student all that has been discovered in that particular verse. The George R. Noyes New Testament, quoted and approved by Mrs. Eddy, is included in this group.

Close study, so necessary at this hour and so exemplified in Mrs. Eddy's life, will be brought almost involuntarily into play through this work, richly rewarding one's efforts with clarity and emphasis. Alert students, who are aware of the warning in *Science and Health*, (534:24), will pause long enough to question their induced prejudice against intensive Bible study, and will welcome this opportunity which offers and encourages resistance to this mesmerism.

Provided with and protected by individual spiritual understanding of the Scriptures, which the text-book "*Science and Health*" has given us, we shall discover vastly more in these translations than possibly the translators themselves were wholly aware of—thus proving our Leader's great gift to be indeed a "Key to the Scriptures".

A student never allows himself to be impelled into hurried or careless reading, nor will he in this instance permit himself to be betrayed into satisfying mere intellectual hunger for "color", found in the *nuances* of texts; but each translation, with its shade of difference should be tested upon the touchstone of individual understanding. Then will these diamonds of Truth yield and reflect their many facets of light and meaning.

Throughout this work the writer has included those Old Testament passages which are either quoted or referred to. This has been done to bring out the exact point of view of either speaker or writer. It enables the student to arrive at his meaning, and thus gives certitude to the work of scientific interpretation.

To illustrate: in John 1:51 Jesus said: "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man". This is a definite reference to, and fulfillment of, Genesis 28:12—the story of Jacob's Ladder; it is quoted in full as an aid in understanding Jesus' declaration. I have not presumed to comment on or interpret the Scriptures: that is, in this instance, to declare that Jacob's Ladder typifies the footsteps of Truth, Christ; that "earth" represents the human consciousness; and "heaven"—the divine Mind. This unfoldment is the Father's sole prerogative, and have we not this assurance: "Fear not little flock, it is your Father's good pleasure to give you the Kingdom"?

A reference Bible usually cites passages which merely contain some word or idea in common with the text, and does not confine itself to the task of supporting the unmistakable relationship of the Old Testament to the New. In this work—"The Student's New Testament Compilation"—this has been done, and these passages reveal the advent of Christianity as the fulfillment of prophecy.

The Compiler's notes, found under the caption "COMP", cover the scope of a Bible dictionary. All relevant information on each subject has been gathered, free from theological bias, and escaping the scope and limitations of a commentary. This information will be found at the foot of each verse containing a subject needing such treatment. For instance, in John 1:1 "In the beginning was the Word, and the Word was with God, and the Word was God", the term "Word" is briefly traced from its earliest use to the time John employed it, showing its import throughout the ages. The New Testament writers were naturally influenced by these developments, and, to understand their writings, one should have a knowledge of the history of the terms they employed. Brief biographical sketches are found throughout. This plan gives us a Bible Dictionary for the student, compiled through the lens of Christian Science.

The writer has contributed nothing but the task of collecting and focusing these many rays. Each may find his own gleam, thus illustrating the Revelator's prophecy: "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written which no man knoweth saving he that receiveth it." Revelation 2:17.

Signed: JOSEPH HALLINAN.

To all earnest Christian Scientists who have been
aroused to the daily practice of close Scriptural
study, this work is lovingly dedicated.

JOSEPH HALLINAN

My students need to search the Scriptures and "Science and Health with Key to the Scriptures," to understand the personal Jesus' labor in the flesh for their salvation: they need to do this even to understand my works, their motives, aims, and tendency.

MARY BAKER EDDY

[Miscellaneous Writings, Page 214:19-23]

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS

CHAPTER I.

I Corinthians 1:1

- (A.V.): Paul, called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes *our* brother,
- (SNT): Paul, called and sent by Jesus Messiah in the good pleasure of God; and Sosthenes, a brother;
- (NNT): Paul, a called apostle of Christ Jesus, through the will of God, and Sosthenes the brother,
- (JMT): Paul, called to be an apostle of Jesus Christ by the will of God, with brother Sosthenes,
- (WNT): Paul, called to be an Apostle of Christ Jesus through the will of God—and our brother Sosthenes: (*Notes: "Christ Jesus;" other versions 'Jesus Christ.'*)
- (Comp): Some authorities have identified Sosthenes of this text, with him who was the "ruler of the synagogue", mentioned in Acts, eighteenth chapter, seventeenth verse: "Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat *him* before the judgment seat. And Gallio cared for none of those things." Others believe him to have been merely the amanuensis to whom Paul dictated the Epistle to the Corinthians. Again others declare that these claims are unfounded, and that we have but a tradition giving us the

mere statement that Sosthenes was one of the "seventy".

I Corinthians 1:2

- (A.V.): Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both their's and our's:
- (SNT): to the church of God which is at Corinth, to the (people) called and sanctified, who are sanctified in Jesus Messiah; and to all them, in every place, who invoke the name of our Lord Jesus Messiah, their and our (Lord):
- (NNT): to the church of God which is at Corinth, the sanctified in Christ Jesus, called, holy, with all that in every place call upon the name of our Lord Jesus Christ, their Lord and ours;
- (JMT): to the church of God at Corinth, to those who are consecrated in Christ Jesus, called to be saints, as well as to all who, wherever they may be, invoke the name of our Lord Jesus Christ, their Lord no less than ours:
- (WNT): To the Church of God in Corinth, men and women consecrated in Christ Jesus, called to be saints, with all in every place who call on the name of our Lord Jesus Christ—their Lord as well as ours. (*Notes: "Consecrated," or 'sanctified.' "To be saints;" Through the power of the Holy Spirit. This primarily, and to do and dare and bear great things for God and speak for Him, only secondarily and as the results of being saints. "Saints;" or 'holy.' "Their Lord as well as ours;" or 'their place and ours no less.'*)

(Comp): The Twentieth Century Translation gives this version of the text: "To the Church of God in Corinth, to those who have been consecrated by union with Christ Jesus and called to become his People, and also to all, wherever they may be, who invoke the Name of our Lord Jesus Christ—their Master and ours,"

Conybeare translates this text as follows: "greet the church of God at Corinth, who have been hallowed in Christ Jesus, and called to be His holy people, together with all who worship Jesus Christ our Lord in every place which is their home—and our home also."

This phrase—"all that in every place call, etc." frequently found its way into the writings of the early prophets. Two of such instances follow: "And it shall come to pass, *that* whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call." (Joel 2:32.) "For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent." (Zephaniah 3:9.)

I Corinthians 1:3

(A.V.): Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

(SNT): Grace (be) with you, and peace; from God our Father, and from our Lord Jesus Messiah.

(NNT): grace be to you, and peace, from God our Father, and the Lord Jesus Christ.

(JMT): grace and peace to you from God our Father
and our Lord Jesus Christ.

(WNT): May grace and peace be granted to you from
God our Father and the Lord Jesus Christ.

I Corinthians 1:4

(A.V.): I thank my God always on your behalf, for
the grace of God which is given you by Jesus
Christ;

(SNT): I thank my God at all times on your behalf,
for the grace of God which is given to you in
Jesus Messiah;

(NNT): I ever thank my God for you, on account of
the grace of God bestowed upon you in Christ
Jesus;

(JMT): I always thank my God for the grace of God
that has been bestowed on you in Christ
Jesus;

(WNT): I thank my God continually on your behalf
for the grace of God bestowed on you in
Christ Jesus— (*Notes: "In Christ Jesus;"*
Through your vital union with Him.)

I Corinthians 1:5

(A.V.) That in every thing ye are enriched by him,
in all utterance, and *in* all knowledge;

(SNT): that in everything ye are enriched by him, in
all discourse, and in all knowledge;

(NNT): that in him ye were enriched in everything, in
all utterance, and all knowledge,

(JMT): in him you have received a wealth of all bless-
ing, full power to speak of your faith and full
insight into its meaning,

(WNT): that you have been so richly blessed in Him,

with readiness of speech and fulness of knowledge. (*Notes: "So richly;" or "in every respect."*)

(Comp): The Twentieth Century Translation gives the text as follows: "For through union with him you were enriched in every way—in your power to preach, and in your knowledge of the Truth,"

Conybeare translates this verse in this manner: "Because, in Him, you were every-wise enriched with all the gifts of speech and knowledge,"

Edgar J. Goodspeed, in his translation of the New Testament, gives the verse as follows: "For you have grown rich in everything through union with him—in power of expression and in capacity for knowledge."

I Corinthians 1:6

(A.V.): Even as the testimony of Christ was confirmed in you:

(SNT): even as the testimony of Messiah was confirmed among you.

(NNT): as the testimony of Christ was established among you;

(JMT): all of which verifies the testimony we bore to Christ when we were with you.

(WNT): Thus my testimony as to the Christ has been confirmed in your experience,

I Corinthians 1:7

(A.V.): So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:

(SNT): so that ye are not inferior in any one of his gifts; but are waiting for the manifestation

of our Lord Jesus Messiah: (*Notes: "Manifestation;" or as the Syriac gives 'revelation.'*)

- (NNT): so that ye come behind in no gift, while waiting for the manifestation of our Lord Jesus Christ;
- (JMT): Thus you lack no spiritual endowment during these days of waiting until our Lord Jesus Christ is revealed;
- (WNT): so that there is no gift of God in which you consciously come short while patiently waiting for the re-appearing of our Lord Jesus Christ,

I Corinthians 1:8

- (A.V.): Who shall also confirm you unto the end, *that ye may be* blameless in the day of our Lord Jesus Christ.
- (SNT): who will confirm you unto the end, so that ye may be blameless in the day of our Lord Jesus Messiah.
- (NNT): who will also make you steadfast to the end, so that ye may be without blame in the day of our Lord Jesus Christ.
- (JMT): and to the very end he will guarantee that you are vindicated on the day of our Lord Jesus Christ.
- (WNT): who will also keep you stedfast unto the very End, so that you will be free from reproach on the day of our Lord Jesus Christ.

I Corinthians 1:9

- (A.V.): God *is* faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

(SNT): God is faithful; by whom ye have been called into the fellowship of his Son, Jesus Messiah, our Lord. (*Notes: "Into;" or, as the Syriac gives 'unto.'*)

(NNT): God is faithful, by whom ye were called into the fellowship of his Son Jesus Christ our Lord.

(JMT): Faithful is the God who called you to this fellowship with his Son Jesus Christ our Lord.

(WNT): God is ever true to His promises, and it is by Him that you were, one and all, called into fellowship with His Son Jesus Christ, our Lord. (*Notes: "Into fellowship;" literally 'into partnership.'*)

(Comp): This text, in the Twentieth Century New Testament, reads: "God will not fail you, and it is he who called you into communion with his Son, Jesus Christ, our Lord."

God's fidelity and promise were glimpsed by Isaiah, who declared: "Thus saith the LORD, the Redeemer of Israel, *and* his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, *and* the Holy One of Israel, and he shall choose thee." (Isaiah 49:7.)

I Corinthians 1:10

(A.V.): Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfectly joined to-

gether in the same mind and in the same judgment.

(SNT): And I beseech you, my Brethren, by the name of our Lord Jesus Messiah, that to you all there may be one language; and that there may be no divisions among you: but that ye may become perfectly of one mind, and of one way of thinking.

(NNT): But I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly united in the same mind and in the same judgment.

(JMT): Brothers, for the sake of our Lord Jesus Christ I beg of you to drop these party-cries. There must be no cliques among you; you must regain your common temper and attitude.

(WNT): Now I entreat you, brethren, in the name of our Lord Jesus Christ, to cultivate a spirit of harmony—all of you—and that there be no divisions among you, but rather a perfect union through your having one mind and one judgment. (*Notes: "Cultivate a spirit of harmony;" literally 'speak the same thing.'*)

I Corinthians 1:11

(A.V.): For it hath been declared unto me of you, my brethren, by them *which are of the house of Chloe*, that there are contentions among you.

(SNT): For concerning you, my Brethren, it hath been reported to me by the house of Chloe, that there are contentions among you.

- (NNT): For I have been informed concerning you, my brethren, by those of the family of Chloe, that there are dissensions among you.
- (JMT): For Chloe's people inform me that you are quarrelling.
- (WNT): For I have been distinctly informed, my brethren, about you by Chloe's people, that there are dissensions among you.
- (Comp): The name Chloe is the English transliteration of the Greek name meaning "verdure". Nothing is known of this woman. The primitive Christian authorities have failed to agree upon her standing in the church or the location of her home; some claiming that her home was in Corinth, others Ephesus.

I Corinthians 1:12

- (A.V.): Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.
- (SNT): And this I state: That one of you saith, I am of Paul; and another saith, I am of Apollos; and another saith, I am of Cephas; and another saith, I am of Messiah.
- (NNT): What I mean is this, that each of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.
- (JMT): By 'quarrelling' I mean that each of you has his party-cry, "I belong to Paul," "And I to Apollos," "And I to Cephas," "And I to Christ."
- (WNT): What I mean is that each of you is a partisan. One man says "I belong to Paul;" another "I

belong to Apollos;" a third "I belong to Peter;" a fourth "I belong to Christ."
(Notes: "Peter;" literally 'Cephas.')

(Comp): This verse introduces a new character—Apollos. He was a cultured Jew of Alexandria; and, as Luke tells us, he was "eloquent" and "mighty in Scriptures".

He became aroused to the advent of the Christ idea through the preaching of John the Baptist.

Hearing Apollos expound the Scripture prompted Priscilla and Aquila—primitive teachers among the Christians—to give him instruction, thus fitting him as a powerful co-worker for that period. Such "class instruction" was part of the Primitive Church training.

He particularly served in controverting the Jews in their denial of Jesus' Messiahship. His splendid mind attracted a following of lesser lights. His zealous students, without his consent or approval, quickly developed rival claims of superior teaching—a dismal disease of the past recurring in our own period. With characteristic honesty, Apollos went immediately to Paul and remained with him until Paul's letter to the Corinthians had healed the situation. Thus Apollos put the stamp of his disapproval on all such "class consciousness". No light has been thrown on his earlier history, but tradition claims that he closed his career as Bishop of Corinth. Also according to tradition, he was the author of the "Epistle to the Hebrews".

I Corinthians 1:13

- (A.V.): Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?
- (SNT): Now was Messiah divided? Or was Paul crucified for you? Or were ye baptized in the name of Paul?
- (NNT): Is Christ divided? Was Paul crucified for you? Or were ye baptized into the name of Paul?
- (JMT): Has Christ been parcelled out? Was it Paul who was crucified for you? Was it in Paul's name that you were baptized?
- (WNT): Is the Christ in fragments? Is it Paul who was crucified on your behalf? Or were you baptized to be Paul's adherents? (*Notes: "To be Paul's adherents;" literally 'unto (or, into) my name.'*)

I Corinthians 1:14

- (A.V.): I thank God that I baptized none of you, but Crispus and Gaius;
- (SNT): I thank my God that I baptized none of you, except Crispus and Gaius;
- (NNT): I thank God that I baptized none of you, but Crispus and Gaius;
- (JMT): I am thankful now that I baptized none of you, except Crispus and Gaius,
- (WNT): I thank God that I did not baptize any of you except Crispus and Gaius—
- (Comp): The name "Crispus" is Latin, meaning "curled". This man, a ruler of the Jewish synagogue at Corinth, was aroused to the Truth through Paul's efforts. The importance

of such a conversion can scarcely be appreciated at this period. Suffice it to say that his stand for the Truth in the face of such odds and at an evident heavy cost to himself and family, produced a profound impression in his community, which resulted in swelling the number of converts in the growing church of Corinth. Nothing is known of the man's later history. Tradition claims that he became Bishop of Aegina. The Greek Church, true to its fundamental platform of canonization and deification of personality, observes his festival on the 4th of October. The story of Gaius as told in the Compiler's notes under Romans sixteen, twenty-third verse, will not be repeated here, since practically all authorities agree that the Gaius of this text is identical with the one who is mentioned by Paul in "Romans", as being a member of the church.

I Corinthians 1:15

- (A.V.): Lest any should say that I had baptized in my own name.
- (SNT): lest any one should say, that I baptized in my own name.
- (NNT): that no one may say that ye were baptized into my name.
- (JMT): so that no one can say that you were baptized in my name.
- (WNT): for fear that people should say that you were baptized to be my adherents. (*Notes: "To be my adherents;" literally 'unto (or into) my name.'*)

I Corinthians 1:16

- (A.V.): And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.
- (SNT): I moreover baptized the household of Stephanas: but further, I know not that I baptized any other.
- (NNT): And I baptized also the household of Stephanas; I am not aware that I baptized any one besides.
- (JMT): (Well, I did baptize the household of Stephanas, but no one else, as far as I remember.)
- (WNT): I did, however, baptize Stephanas' household also: but I do not think that I baptized anyone else.
- (Comp): Stephanas was one of the first "converts" awakened through Paul's efforts in Achaia. With his family he shared the distinction of being one of the very few with whom Paul made the concession of material baptism. Paul had long appreciated the fact that his teaching, accepted and understood, constituted true baptism. A favorite definition of baptism, current during that period and preserved on papyrus for us, runs as follows: "Baptism is an escape from matter."

I Corinthians 1:17

- (A.V.): For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.
- (SNT): For Messiah did not send me to baptize, but to

preach; not with wisdom of words, lest the cross of Messiah should be inefficient.

(NNT): For Christ sent me not to baptize, but to preach the gospel; not with wisdom of speech, lest the cross of Christ should be made of no effect.

(JMT): Christ did not send me to baptize but to preach the gospel. And to preach it with no fine rhetoric, lest the cross of Christ should lose its power!

(WNT): Christ did not send me to baptize, but to proclaim the Good News; and not in merely wise words—lest the cross of Christ should be deprived of its power.

(Comp): The Twentieth Century New Testament translates this verse in this manner: "My mission from Christ was not to baptize, but to tell the Good News; not, however, in the language of philosophy, lest the cross of the Christ should be robbed of its meaning." Conybeare claims that the original Greek of the words translated in the King James Version of "none effect" conveys the meaning of "be emptied of its contents".

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 609, I Cor. 1:17.

I Corinthians 1:18

(A.V.): For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

(SNT): For a discourse concerning the cross is, to

them who perish, foolishness; but to us who live, it is the energy of God. (*Notes: "Live;" or, as the Syriac gives 'are saved.'*)

(NNT): For the preaching of the cross is to those who are perishing, foolishness, but to us who are being saved, it is the power of God.

(JMT): Those who are doomed to perish find the story of the cross 'sheer folly,' but it means the power of God for those whom he saves.

(WNT): For the message of the cross is foolishness to those who are on the way to perdition, but it is the power of God to those whom He is saving. (*Notes: "Foolishness, foolish," or 'absurdity, absurd.' These words signify a high degree of folly, were probably more or less frequently flung at the Apostle by the 'wise men' who heard—or heard of—his preaching at Corinth.*)

(Comp): Goodspeed, in his translation of the New Testament, gives the verse this treatment: "For to those who are on the way to destruction, the story of the cross is nonsense, but to us who are to be saved, it means all the power of God."

I Corinthians 1:19

(A.V.): For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

(SNT): For it is written: I will destroy the wisdom of the wise; and I will dissipate the intelligence of the sagacious.

(NNT): For it is written: "I will destroy the wisdom of the wise, and will bring to nought the discernment of the discerning."

(JMT): It is written, *I will destroy the wisdom of the sages, I will confound the insight of the wise.*

(WNT): For so it stands written, "I WILL EXHIBIT THE NOTHINGNESS OF THE WISDOM OF THE WISE, AND THE INTELLIGENCE OF THE INTELLIGENT I WILL BRING TO NOUGHT". (Notes: "*The wise,*" or '*the philosophers*' (Acts XVII:18). This latter title, the true and modest meaning of which is '*lover of knowledge*', was first adopted by Pythagoras, but many men, far inferior to Pythagoras, claimed to be not mere lovers of wisdom but actual possessors of it ('*sophoi,*' wise), and Paul here allows them to stand on this loftier pedestal that their fall, when God abases them, may be the more conspicuous.)

(Comp): We find that three of the older prophets, Job, Isaiah and Jeremiah, voiced this thought to their respective generations. Paul seems to be quoting Isaiah in this verse. The three quotations follow: "He disappointeth the devices of the crafty, so that their hands cannot perform *their* enterprise. (13) He taketh the wise in their own craftiness; and the counsel of the froward is carried headlong." (Job 5: 12, 13.) "Therefore, behold, I will proceed to do a marvellous work among this people, *even* a marvellous work and a wonder: for the wisdom of their wise *men* shall perish, and the understanding of their prudent *men* shall be hid." (Isaiah 29:14.) "How do ye say, *We are wise, and the law of the LORD is with us? Lo, certainly in vain made he it; the pen of the scribes is in vain.* (9) The wise *men* are ashamed, they are dismayed and taken: lo, they

have rejected the word of the LORD; and what wisdom *is* in them?" (Jeremiah 8:8, 9.)

I Corinthians 1:20

(A.V.): Where *is* the wise? where *is* the scribe? where *is* the disputer of this world? hath not God made foolish the wisdom of this world?

(SNT): Where is the wise? Or where is the scribe? Or where is the disputant of this world? Lo, hath not God showed, that the wisdom of this world is folly?

(NNT): Where is the wise man? Where the scribe? Where the disputer of this world? Hath not God made foolish the wisdom of the world?

(JMT): *Sage, scribe*, critic of the world, *where are they* all? Has not God stultified the wisdom of the world?

(WNT): Where is your wise man? Where your expounder of the Law? Where your investigator of the questions of this present age? Has not God shown the world's wisdom to be utter foolishness?

(Comp): Conybeare translates this verse as follows: "Where is the Philosopher? Where is the Rabbi? Where is the reasoner of this passing world? Has not God turned the world's wisdom into folly?"

Paul seems to be quoting Job's words: "He leadeth counsellors away spoiled, and maketh the judges fools. (20) He removeth away the speech of the trusty, and taketh away the understanding of the aged. (24) He taketh away the heart of the chief of the people of the

earth, and causeth them to wander in the wilderness *where there is no way.*" (Job 12:17, 20, 24.)

Isaiah repeated this thought in these words: "Thus saith the LORD, thy redeemer, and he that formed thee from the womb, I *am* the LORD that maketh all *things*; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself; (25) That frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise *men* backward, and maketh their knowledge foolish;" (Isaiah 44: 24, 25.)

I Corinthians 1:21

- (A.V.): For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.
- (SNT): For in the wisdom of God, because the world by wisdom knew not God, it pleased God, by the foolishness of preaching, to quicken them who believe. (*Notes: "Quicken;" or, as the Syriac gives, 'save.'*)
- (NNT): For since, in the wisdom of God, the world by its wisdom knew not God, it pleased God by the foolishness of preaching to save those who believe;
- (JMT): For when the world with all its wisdom failed to know God in his wisdom, God resolved to save believers by the 'sheer folly' of the Christian message.
- (WNT): For after the world by its wisdom—as God

in His wisdom had ordained—had failed to gain the knowledge of God, God was pleased, by the apparent foolishness of the Message which we preach, to save those who accepted it.

- (Comp): Conybeare gives the text this translation:
“For when the world had failed to gain by its wisdom the knowledge of the wisdom of God, it pleased God, by the folly of our preaching, to save those who have faith therein.”

I Corinthians 1:22

- (A.V.): For the Jews require a sign, and the Greeks seek after wisdom;
(SNT): Because the Jews ask for signs, and the gentiles demand wisdom. (*Notes: “Gentiles;” or, as the Syriac gives, ‘Aramaeans.’*)
(NNT): since even Jews ask for signs, and the Greeks seek for wisdom;
(JMT): Jews demand miracles and Greeks want wisdom,
(WNT): Seeing that Jews demand miracles, and Greeks go in search of wisdom, (*Notes: “Miracles;” literally ‘signs,’ as everywhere in John’s Gospel.*)

I Corinthians 1:23

- (A.V.): But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness;
(SNT): But we preach Messiah as crucified; (which is) a stumbling-block to the Jews, and foolishness to the Gentiles;
(NNT): but we preach Christ crucified, to Jews a stumbling-block, and to gentiles foolishness,

(JMT): but our message is Christ the crucified—a stumbling-block to the Jews, 'sheer folly' to the Gentiles,

(WNT): while we proclaim a Christ who has been crucified—to the Jews a stumbling-block, to Gentiles foolishness,

I Corinthians 1:24

(A.V.): But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

(SNT): but to them who are called, both Jews and Gentiles, Messiah is the energy of God, and the wisdom of God.

(NNT): but to those who are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

(JMT): but for those who are called, whether Jews or Greeks, a Christ who is the power of God and the wisdom of God.

(WNT): but to those who have received the Call whether Jews or Greeks, Christ the power of God and the wisdom of God.

I Corinthians 1:25

(A.V.): Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

(SNT): Because the foolishness of God, is wiser than men; and the feebleness of God, is stronger than men.—

(NNT): Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

(JMT): For the 'foolishness' of God is wiser than men, and the 'weakness' of God is stronger than men.

(WNT): Because that which the world deems foolish in God is wiser than men's wisdom, and that which it deems feeble in God is mightier than men's might.

I Corinthians 1:26

(A.V.): For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called*:

(SNT): For look also at your calling, my Brethren; that not many among you are wise, according to the flesh; and not many among you are mighty, and not many among you are of high birth.

(NNT): For consider, brethren, who ye are that have been called; not many wise men after the fashion of the world, not many mighty, not many noble;

(JMT): Why, look at your own ranks, my brothers; not many wise men (that is judged by human standards), not many leading men, not many of good birth, have been called!

(WNT): For consider, brethren, God's call to you. Not many who are wise with merely human wisdom, not many of position and influence, not many of noble birth have been called. (*Notes: "Not many . . . have been called;" or 'not many of you are wise, etc.'*)

(Comp): Goodspeed translates this verse in this manner: "For consider, brothers, what happened

when God called you. Not many of you were what men call wise, not many of you were influential, not many were of high birth."

Paul may have had in mind the circumstances surrounding David's initial bow to this world's thought, found in 1 Samuel, seventeenth chapter, forty-ninth and fiftieth verses: "And David put his hand in his bag, and took thence a stone, and slang *it*, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth. (50) So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but *there was* no sword in the hand of David."

At any rate David's experience led him to declare: "Out of the mouth of babes and sucklings hast thou ordained strength, because of thine enemies; that thou mightest still the enemy and the avenger." (Psalm 8:2.)

The tremendous assurance to mankind, expressed in this verse of Paul's, will go a long way toward breaking man's self-imposed bondage—a bondage involved in and welded by the mesmerism of heredity, environment, lack of opportunity, training, and education; for because of these lies, many have accepted a limited outlook and experience as their inevitable future. This condition of thought has always been greatly enhanced through that pernicious practice of comparing one's lot with that of others. Perhaps Deismann's famous lines may not be amiss here: "Jesus of Naz-

areth was a carpenter, Paul of Tarsus a tent-maker, and the testimony of St. Paul at the close of the first chapter of the First Epistle to the Corinthians, as to the origin of his congregation in the lower class of the great towns, is one of the most important historical witnesses to Primitive Christianity. Primitive Christianity teaches the lesson taught by every return of spring-time—that the sap rises upwards from below.” (*New Light on the New Testament*, Page 7.)

I Corinthians 1:27

- (A.V.): But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty.
- (SNT): But God hath chosen the foolish ones of the world, to shame the wise; and he hath chosen the feeble ones of the world, to shame the mighty;
- (NNT): but the foolish things of the world did God choose, to put to shame the wise; and the weak things of the world did God choose, to put to shame the things which are strong;
- (JMT): No, God has chosen what is foolish in the world to shame the wise; God has chosen what is weak in the world to shame what is strong;
- (WNT): But God has chosen the things which the world regards as foolish, in order to put its wise men to shame; and God has chosen the things which the world regards as destitute of influence, in order to put its powerful things to shame;

I Corinthians 1:28

(A.V.): And base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought things that are:

(SNT): and he hath chosen those that are of humble birth in the world, and the despised, and them who are nothing, to bring to naught them who are something:

(NNT): and the mean things of the world, and the things which are despised, did God choose, the things which are not, to bring to nought things that are;

(JMT): God has chosen what is mean and despised in the world—things which are not, to put down things that are;

(WNT): and the things which the world regards as base, and those which it sets utterly at nought—things that have no existence—God has chosen in order to reduce to nothing things that do exist; (*Notes: "That have no existence," Slaves for example, of whom there were many in the early Christian Church. According to the popular language of those days the slave was a thing that was not. "He had no side of his existence distinct from his master's." (T. C. Edwards).)*)

I Corinthians 1:29

(A.V.): That no flesh should glory in his presence.

(SNT): so that no flesh might glory before him.

(NNT): that no flesh might glory before God.

(JMT): that no person may boast in the sight of God.

(WNT): to prevent any mortal man from boasting in the presence of God.

I Corinthians 1:30

- (A.V.): But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:
- (SNT): And ye, moreover, are of him in Jesus Messiah; who have become to us wisdom from God, and righteousness and sanctification, and redemption:
- (NNT): But from him it is that ye are in Christ Jesus, who from God was made to us wisdom, and righteousness, and sanctification, and redemption;
- (JMT): This is the God to whom you owe your being in Christ Jesus, whom God has made our 'Wisdom,' that is, our righteousness and consecration and redemption;
- (WNT): But you—and it is all God's doing—are in Christ Jesus: He has become for us a wisdom which is from God, consisting of righteousness and sanctification and deliverance;
- (Comp): Conybeare translates this text as follows: "But you he owns for His children in Christ Jesus, who has become to us God's wisdom, and righteousness, and sanctification, and redemption;"

The Twentieth Century New Testament gives the text this translation: "But you, by your union with Christ Jesus, belong to God; and Christ, by God's will, became not only our Wisdom, but also our Righteousness, Holiness, and Deliverance,"

Paul refers to Jeremiah, twenty-third chapter, fifth and sixth verses: "Behold, the days

come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. (6) In his days Judah shall be saved, and Israel shall dwell safely; and this *is* his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS."

I Corinthians 1:31

- (A.V.): That, according as it is written, He that glorieth, let him glory in the Lord.
- (SNT): according to that which is written: He that glorieth, let him glory in the Lord.
- (NNT): that, according as it is written, "He that glorieth, let him Glory in the Lord."
- (JMT): so that, as it is written, *let him who boasts boast of the Lord.*
- (WNT): in order that it may be as Scripture says, "HE WHO BOASTS—LET HIS BOAST BE IN THE LORD"
- (Comp): Paul is quoting from Jeremiah: "Thus saith the LORD, Let not the wise *man* glory in his wisdom, neither let the mighty *man* glory in his might, let not the rich *man* glory in his riches: (24) But let him that glorieth glory in this, that he understandeth and knoweth me, that I *am* the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these *things* I delight, saith the LORD." (Jeremiah 9:23, 24.)

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, I Cor. 1:31.

CHAPTER II.

I Corinthians 2:1

- (A.V.): And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.
- (SNT): And I, my Brethren, when I came to you, did not preach to you the mystery of God in magnificent speech, nor in wisdom. (*Notes: "Wisdom;" or 'philosophic subtlety.'*)
- (NNT): And I, brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring to you the testimony of God.
- (JMT): Thus when I came to you, my brothers, I did not come to proclaim to you God's secret purpose with any elaborate words or wisdom.
- (WNT): And as for myself, brethren, when I came to you, it was not with surpassing power of eloquence or earthly wisdom that I came, announcing to you that which God had commanded me to bear witness to. (*Notes: "That which God, etc.;" other versions give 'the mystery (or, secret truth) of God.'*)

I Corinthians 2:2

- (A.V.): For I determined not to know anything among you, save Jesus Christ, and him crucified.
- (SNT): And I did not govern myself among you, as if I knew anything, except only Jesus Messiah; and him also as crucified. (*Notes: "Govern;" or, as the Syriac gives 'judge.'*)

(NNT): For I determined not to know anything while with you, save Jesus Christ, and him crucified.

(JMT): I determined among you to be ignorant of everything except Jesus Christ, and Jesus Christ the crucified.

(WNT): For I determined to be utterly ignorant, when among you, of everything except of Jesus Christ, and of Him as having been crucified.
(Notes: Perhaps the comparative failure of his preaching in Athens had taught the Apostle how little men's hearts and consciences are touched by even the cleverest arguments on behalf of the truth.—)

(Comp): Conybeare gives the text this translation: "For it was no earthly knowledge which I determined to display among you, but the knowledge of Jesus Christ alone, and Him—crucified."

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 609, I Cor. 2:2.

I Corinthians 2:3

(A.V.): And I was with you in weakness, and in fear, and in much trembling.

(SNT): And in much fear and much trembling, was I with you.

(NNT): And I was with you in weakness, and in fear, and in much trembling;

(JMT): It was in weakness and fear and with great trembling that I visited you;

(WNT): And so far as I myself was concerned, I came

to you in conscious feebleness and in fear and in deep anxiety.

(Comp): Conybeare translates this verse as follows: "And in my intercourse with you, I was weighed down by a feeling of my weakness, and was filled with anxiety, and self distress." Some authorities in discussing this verse, have declared that it was prompted by either his bodily claim, or his apparent ill success in Athens, prior to this time.

Such explanations, however, ignore the vital issues of mental cause and effect involved in the human mind's resistance to Truth,—a resistance usually present wherever His Word is declared, lived, and demonstrated.

I Corinthians 2:4

(A.V.): And my speech and my preaching *was* not with enticing words of man's wisdom, but in demonstration of the Spirit and of power.

(SNT): And my speech and my preaching were not with the persuasiveness of the discourses of wisdom; but with the demonstration of the Spirit, and with power:

(NNT): and my speech and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit, and of power;

(JMT): what I said, what I preached, did not rest on the plausible arguments of 'wisdom' but on the proof supplied by the Spirit and its power,

(WNT): And my language and the Message that I proclaimed were not adorned with persuasive words of earthly wisdom, but depended upon

truths which the Spirit taught and mightily carried home;

- (Comp): The Twentieth Century New Testament translates this text as follows: "My Message and my Proclamation were not delivered in the persuasive language of philosophy, but were accompanied by the manifestation of spiritual power."

I Corinthians 2:5

- (A.V.): That your faith should not stand in the wisdom of men, but in the power of God.
- (SNT): that your faith might not arise from the wisdom of men, but from the power of God.—
- (NNT): that your faith might not rest on the wisdom of men, but on the power of God.
- (JMT): so that your faith might not rest on any human 'wisdom' but on the power of God.
- (WNT): so that your trust might rest not on the wisdom of man but on the power of God.
- (Comp): Conybeare translates this verse in the following manner: "that your faith might have its foundation not in the wisdom of men, but in the power of God."

Other authorities reject the translation of "stand", of the Authorized Version, in favor of the translation "be".

I Corinthians 2:6

- (A.V.): Howbeit we speak wisdom among them that are perfect; yet not the wisdom of this world, nor of the princes of this world, that come to nought:
- (SNT): Yet we do speak wisdom, among the perfect;

the wisdom not of this world, nor of the potentates of this world, who will come to naught.

(NNT): But we do speak wisdom among the perfect; not, however, the wisdom of this world, nor of the rulers of this world, who are coming to nought;

(JMT): We do discuss 'wisdom' with those who are mature; only it is not the wisdom of this world or of the dethroned Powers who rule this world,

(WNT): Yet when we are among mature believers we do speak words of wisdom; a wisdom not belonging, however, to the present age nor to the leaders of the present age who are soon to pass away.

(Comp): Conybeare translates this verse as follows: "Nevertheless, among those who are rife in knowledge I speak wisdom; albeit not the wisdom of this passing world, nor of those who rule it, whose greatness will soon be nothing."
(Notes: Literally—"passing away into nothingness.")

I Corinthians 2:7

(A.V.): But we speak the wisdom of God in a mystery, *even* the hidden *wisdom*, which God ordained before the world unto our glory:

(SNT): But we speak the wisdom of God, in a mystery; the wisdom which was hidden, and which God predetermined before the world was, for our glory:

(NNT): but we speak God's wisdom in a mystery, the hidden wisdom, which God determined on before the world was, for our glory;

- (JNT): it is the mysterious Wisdom of God that we discuss, that hidden wisdom which God decreed from all eternity for our glory.
- (WNT): But in dealing with truths hitherto kept secret we speak of God's wisdom—that hidden wisdom which, before the world began, God predestined, so that it should result in glory to us;
- (Comp): Paul reverts once more to the vocabulary of the mystic cults of his day, hoping by reason of its familiarity, the better to drive home the Truth he was presenting. It is difficult for one to appreciate today, the full extent of the development of mystic thought and diction in Paul's time. Employing the mystic vocabulary to convey diametrically different teachings, was as difficult, yet necessary, as is the employing of commonplace material terms to convey spiritual ideas—the problem confronting us today. The mystic term used in this verse, "mystery", has been explained in the Compiler's notes on Romans 16:25.

I Corinthians 2:8

- (A.V.): Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory.
- (SNT): which no one of the potentates of this world knew; for had they known it, they would not have crucified the Lord of glory.
- (NNT): which none of the rulers of this world comprehended; for had they comprehended it, they would not have crucified the Lord of glory;

(JMT): None of the Powers of this world understands it (if they had, they never would have crucified the Lord of glory).

(WNT): a wisdom which not one of the leaders of the present age possesses, for if they had possessed it, they would never have crucified the Lord of glory. (*Notes: "Possesses;" literally, 'learnt.'*)

(Comp): Isaiah has given Paul a similar thought, which is found in the sixty-fourth chapter, fourth verse: "For since the beginning of the world *men* have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, *what* he hath prepared for him that waiteth for him."

This verse from Isaiah reads differently according to the Masoretic text and is quoted in full: "And whereof from of old men have not heard, nor perceived by the ear, Neither hath the eye seen a God beside Thee, Who worketh for him that waiteth for Him."

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, I Cor. 2:8.

I Corinthians 2:9

(A.V.): But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

(SNT): But, as it is written: The eye hath not seen, nor hath the ear heard, nor hath it entered

into the heart of man, that which God hath prepared for those who love him.

(NNT): but, as it is written: "The things which eye hath not seen, and ear hath not heard, and which have not entered into the heart of man, the great things which God hath prepared for those that love him."

(JMT): No, as it is written, *what no eye has ever seen, what no ear has ever heard*, what never entered into the mind of man, *God has prepared all that for those who love him*.

(WNT): But—to use the words of Scripture—we speak of THINGS WHICH EYE HAS NOT SEEN NOR EAR HEARD, and which have never entered the heart of man: ALL THAT GOD HAS IN READINESS FOR THEM THAT LOVE HIM.

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 609, I Cor. 2:9.

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, I Cor. 2:9.

I Corinthians 2:10

(A.V.): But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

(SNT): But God hath revealed it to us, by his Spirit; for the Spirit exploreth all things, even the profound things of God.

(NNT): For God hath revealed them to us by his

Spirit; for the Spirit searcheth all things, even the depths of God.

(JMT): And God has revealed it to us by the Spirit, for the Spirit fathoms everything, even the depths of God.

(WNT): For us, however, God has drawn aside the veil through the teaching of the Spirit; for the Spirit searches everything, including the depths of the divine nature.

(Comp): The Twentieth Century New Testament translates this verse as follows: "Yet to us God revealed it through His Spirit; for the Spirit fathoms all things, even the inmost depths of God's being."

These "deep things", or thoughts of God, were mentioned also by David in his ninety-second Psalm, fifth verse: "O LORD, how great are thy works! *and* thy thoughts are very deep."

I Corinthians 2:11

(A.V.): For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

(SNT): For what man is there, who knoweth that which is in a man, except it be the spirit of the man, which is in him? So also, that which is in God, no one knoweth, except the Spirit of God.

(NNT): For who among men knoweth the things of a man, but the spirit of the man which is in him?

even so the things of God knoweth no one but the Spirit of God.

(JMT): What human being can understand the thoughts of a man, except the man's own inner spirit? so too no one understands the thoughts of God, except the Spirit of God.

(WNT): For, among human beings, who knows a man's inner thoughts except the man's own spirit within him? In the same way, also, only God's Spirit is acquainted with God's inner thoughts.

I Corinthians 2:12

(A.V.): Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

(SNT): Now we have received, not the spirit of the world, but the Spirit which is from God that we might know the free gifts, which are given to us by God.

(NNT): But we did not receive the spirit of the world, but the Spirit which is from God, that we might know the things that have been given to us by the grace of God;

(JMT): Now we have received the Spirit—not the spirit of the world but the Spirit that comes from God, that we may understand what God bestows upon us.

(WNT): But we have not received the spirit of the world, but the spirit which comes forth from God, that we may know the blessings that have been so freely given to us by God.

(Comp): Ferrar Fenton translates this verse as follows:
“And we have not received the spirit of the world, but the Spirit proceeding from God; so that we can distinguish the gifts God has granted to us.”

The Twentieth Century New Testament gives this version of the text: “And as for us, it is not the Spirit of the World that we have received, but the Spirit that comes from God, that we may realize the blessings given to us by him.”

I Corinthians 2:13

(A.V.): Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

(SNT): Which things we also speak; not in the teaching of the words of man's wisdom, but in the teaching of the Spirit; and we compare spiritual with spiritual.

(NNT): which things we also speak, not in the words taught by man's wisdom, but in those taught by the Spirit, connecting what is spiritual with what is spiritual.

(JMT): And this is what we discuss, using language taught by no human wisdom but by the Spirit, We interpret what is spiritual in spiritual language.

(WNT): Of these we speak—not in language which man's wisdom teaches us, but in that which the Spirit teaches—adapting, as we do, spiritual words to spiritual truths.

(Comp): Rotherham translates this verse thus: "Which we also speak—,Not in words | taught of human wisdom |, But in such as are taught of [the] Spirit. || By spiritual words || |spiritual things | explaining."

I Corinthians 2:14

(A.V.): But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know *them*, because they are spiritually discerned.

(SNT): For a man in his natural self, receiveth not spirituals; for they are foolishness to him. Neither can he know them; for they are discerned by the Spirit.

(NNT): But the unspiritual man receiveth not the things of the Spirit of God; for they are foolishness to him, and he cannot know them; because they are spiritually discerned.

(JMT): The unspiritual man rejects these truths of the Spirit of God; to him they are 'sheer folly,' he cannot understand them. And the reason is, that they must be read with the spiritual eye.

(WNT): The unspiritual man rejects the things of the Spirit of God, and cannot attain to the knowledge of them, because they are spiritually judged.

(Comp): Conybeare gives the text this treatment: "But the natural man rejects the teaching of God's Spirit, for to him it is folly; and it must needs be beyond his knowledge, for the spiritual mind alone can judge thereof."

I Corinthians 2:15

- (A.V.): But he that is spiritual judgeth all things, yet he himself is judged of no man.
- (SNT): But he that is spiritual, judgeth of all things: and he is judged of by no one.
- (NNT): But he that is spiritual judgeth of all things, yet he himself is judged by no one.
- (JMT): The spiritual man, again, can read the meaning of everything; and yet no one can read what he is.
- (WNT): But the spiritual man judges of everything, although he is himself judged by no one.
- (Comp): The Twentieth Century New Testament translation reads as follows: "But the man with spiritual insight is able to understand everything, although he himself is understood by no one."

I Corinthians 2:16

- (A.V.): For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.
- (SNT): For who hath known the mind of the Lord, that he should instruct him? But we have the mind of Messiah.
- (NNT): For "who hath known the mind of the Lord, that he may instruct him?" But we have the mind of Christ.
- (JMT): For *whoever understood the thoughts of the Lord, so as to give him instruction?* No one. Well, our thoughts are Christ's thoughts.
- (WNT): For WHO HAS PENETRATED THE MIND OF THE

LORD, AND WILL INSTRUCT HIM? But *we* have the mind of Christ.

(Comp): Paul is quoting from Isaiah, fortieth chapter, thirteenth verse: "Who hath directed the Spirit of the LORD, or *being* his counsellor hath taught him?"

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102. I Cor. 2:16.

CHAPTER III.

I Corinthians 3:1

(A.V.): And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ.

(SNT): And I, my brethren, could not talk with you, as with spiritual (persons), but as with the carnal, as with babes in Messiah.

(NNT): I also, brethren, was not able to speak to you as to spiritual men, but as those who are not spiritual, as to babes in Christ.

(JMT): But I could not discuss things with you, my brothers, as spiritual persons; I had to address you as worldlings, as mere babes in Christ.

(WNT): And as for myself, brethren, I found it impossible to speak to you as spiritual men. It had to be as worldlings—mere babes in Christ.

(Comp): This verse in Conybeare's translation reads: "And I, brethren, could not speak to you as spiritual men, but as carnal, and in the first infancy of your growth in Christ."

The Twentieth Century New Testament gives the text this translation: "But I, Brothers, could not speak to you as men with spiritual insight, but only as worldly-minded—mere infants in the Faith of Christ."

I Corinthians 3:2

(A.V.): I have fed you with milk, and not with meat:

for hitherto ye were not able *to bear it*, neither yet now are ye able.

(SNT): I gave you milk, and did not give you solid food: for ye were not then able to receive it, and even now, ye are not able.

(NNT): I fed you with milk, not with meat; for ye were not yet able to bear it. Nor indeed are ye able even now;

(JMT): I fed you with milk, not with solid food. You were not able for solid food, and you are not able even now;

(WNT): I fed you with milk and not with solid food, since for this you were not yet strong enough. And even now you are not strong enough: you are still unspiritual. (*Notes: "I fed you with;" literally 'I caused you to drink,' and example of 'zeugma.'*)

I Corinthians 3:3

(A.V.): For ye are yet carnal: for whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and walk as men?

(SNT): For ye are still in the flesh. For, as there are among you envying, and contention, and parties, are ye not carnal, and walking in the flesh?

(NNT): for ye are yet unspiritual. For while there is among you rivalry and strife, are ye not unspiritual, and walking after the manner of men?

(JMT): you are still worldly. For with jealousy and quarrels in your midst, are you not worldly, are you not behaving like ordinary men?

(WNT): you are still unspiritual. For so long as jealousy and strife continue among you, can it be denied that you are unspiritual and are living and acting like mere men of the world?
(Notes: "*So long as jealousy and strife continue,*" literally '*where jealousy and strife are.*')

I Corinthians 3:4

(A.V.): For while one saith, I am of Paul; and another, I *am* of Apollos; are ye not carnal?

(SNT): For, while one of you saith, I am of Paul; and another saith, I am of Apollos; are ye not carnal?

(NNT): For while one saith, I am of Paul, and another, I am of Apollos, are ye not (like common) men?

(JMT): When one cries, "I belong to Paul," and another, "I belong to Apollos," what are you but men of the world?

(WNT): For when someone says, "I belong to Paul," and another says, "I belong to Apollos," is not this the way men of the world speak?

I Corinthians 3:5

(A.V.): Who then is Paul, and who *is* Apollos, but ministers by whom ye believed, even as the Lord gave to every man.

(SNT): For, who is Paul, or who is Apollos, but the ministers by whom ye believed, each one as the Lord gave to him?

(NNT): Who then is Apollos, and who is Paul, but ministers through whom ye believed, and that as the Lord gave to each?

(JMT): Who is Apollos? Who is Paul? They are

simply used by God to give you faith, each as the Lord assigns his task.

(WNT): What then is Apollos? And what is Paul? They are just God's servants, through whose efforts, and as the Lord granted power to each, you accepted the faith.

(Comp): Conybeare translates this verse as follows: "Who then is Paul, or who is Apollos? what are they but servants [of Christ,] by whose ministrations you believed? and was it not the Lord who gave to each of them the measure of his success?"

The Twentieth Century New Testament enlarges the scope of Paul's statement by changing the pronoun "them" to "you": "What, I ask, is Apollos? or what is Paul? Servants through whom you were led to accept the Faith; and that only as the Lord helped each of you."

I Corinthians 3:6

(A.V.): I have planted, Apollos watered; but God gave the increase.

(SNT): I planted, and Apollos watered; but God produced the growth.

(NNT): I planted, Apollos watered; but God gave the growth.

(JMT): I did the planting, Apollos did the watering, but it was God who made the seed grow.

(WNT): I planted and Apollos watered; but it was God who was, all the time, giving the increase.

(Comp): David and Isaiah have voiced this thought of God's promise to give "the increase". "Those

that be planted in the house of the LORD shall flourish in the courts of our God." (Psalm 92:13.) "For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; (11) So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I send it." (Isaiah 55:10,11.)

I Corinthians 3:7

- (A.V.): So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase.
- (SNT): Not therefore he that planted, is to be accounted of, nor he that watered, but God who produced the growth.
- (NNT): So then, neither he that planteth nor he that watereth is anything, but God that giveth the growth.
- (JMT): So that neither planter nor waterer accounts, but God alone who makes the seed grow.
- (WNT): So that neither the planter nor the waterer is of any importance. God who gives the increase is all in all.
- (Comp): This thought was voiced by David, who declared: "Not unto us, O Lord, not unto us, But unto Thy name give glory, For Thy mercy, and for Thy truth's sake." Psalm one hundred fifteen, first verse (Masoretic text).

I Corinthians 3:8

- (A.V.): Now he that planteth and he that watereth are one; and every man shall receive his own reward according to his own labor.
- (SNT): And he that planted, and he that watered are on a par; each receiveth his reward, according to his labor. (*Notes: "On a par;" or, as the Syriac gives, 'are one.'*)
- (NNT): And he that planteth and he that watereth are one; and each will receive his own reward, according to his own labor.
- (JMT): Still, though planter and waterer are on the same level, each will get his own wage for the special work that he has done.
- (WNT): Now in aim and purpose the planter and the waterer are one; and yet each will receive his own special reward, answering to his own special work.
- (Comp): This last clause of the text is based upon David's statement found in the sixty-second Psalm, twelfth verse: "Also unto thee, O LORD, *belongeth* mercy: for thou renderest to every man according to his work." This idea was repeated by Jeremiah: "I the LORD search the heart, *I* try the reins, even to give every man according to his ways, *and* according to the fruit of his doings." (Jeremiah 17:10.)

I Corinthians 3:9

- (A.V.): For we are labourers together with God: ye are God's husbandry, *ye are* God's building.

- (SNT): For we labor with God: and ye are God's husbandry, and God's edifice.
- (NNT): For we are God's fellow-laborers; ye are God's field, ye are God's building.
- (JMT): We work together in God's service; you are God's field to be planted, God's house to be built.
- (WNT): Apollos and I are simply fellow workers for and with God, and you are *God's* field—*God's* building. (*Notes: "Apollos and I are simply;" literally 'we are.'*)
- (Comp): "God's husbandry" is spoken of by David in the eightieth Psalm, eighth and ninth verses: "Thou hast brought a vine out of Egypt; thou hast cast out the heathen, and planted it. (9) Thou preparedst *room* before it, and didst cause it to take deep root, and it filled the land."

I Corinthians 3:10

- (A.V.): According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation; and another buildeth thereon. But let every man take heed how he buildeth thereupon.
- (SNT): According to the grace of God which was given me, I laid the foundation like a wise architect; and another buildeth on it. But let each one see, how he buildeth on it.
- (NNT): According to the grace of God bestowed on me, I, as a skilful master-builder, have laid the foundation; and another buildeth thereon;

but let everyone take heed, how he buildeth thereon.

(JMT): In virtue of my commission from God, I laid the foundation of the house like an expert master-builder. It remains for another to build on this foundation. Whoever he is, let him be careful how he builds. (*Notes: "How and what;" literally 'how'.*)

(WNT): In discharge of the task which God graciously entrusted to me, I—like a competent master-builder—have laid a foundation, and others are building upon it. But let everyone be careful how and what he builds.

I Corinthians 3:11

(A.V.): For other foundation can no man lay than that is laid, which is Jesus Christ.

(SNT): For any other foundation can no man lay, different from that which is laid, which is Jesus Messiah.

(NNT): For other foundation can no one lay than that which is laid, which is Christ Jesus.

(JMT): The foundation is laid, namely Jesus Christ, and no one can lay any other.

(WNT): For no one can lay any other foundation in addition to that which is already laid, namely Jesus Christ.

(Comp): Authorities claim this text to be a direct reference to Isaiah, twenty-eighth chapter, sixteenth verse: "Therefore thus saith the LORD GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner *stone*, a

sure foundation: he that believeth shall not make haste."

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, I Cor. 3:11.

I Corinthians 3:12

- (A.V.): Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;
- (SNT): And if any one buildeth on this foundation, either gold, or silver, or precious stones, or wood, or hay, or stubble;
- (NNT): But if anyone build upon his foundation with gold, silver, precious stones, wood, hay, stubble,
- (JMT): On that foundation anyone may build gold, silver, precious stones, wood, hay, or straw,
- (WNT): And whether the building which anyone is erecting on that foundation be of gold or silver or costly stones, of timber or hay or straw— (*Notes: "Is erecting;" the Apostle refers to the teaching-work (good, bad or indifferent) which was going on in the Corinthian Church at the time he wrote.*)
- (Comp): Conybeare translates the verse as follows: "But on this foundation one man may raise a temple of gold, and silver, and precious marbles; another, a building of wood, hay, and stubble."

I Corinthians 3:13

- (A.V.): Every man's work shall be made manifest: for

the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

(SNT): the work of each will be exposed to view; for the day will expose it; because it is to be tested by fire; and the fire will disclose the work of each, of what sort it is.

(NNT): the work of every one will be made manifest; for the day will show it; because it is revealed in fire; and the fire itself will prove what every one's work is.

(JMT): but in every case the nature of his work will come out; the Day will show what it is for the Day breaks in fire, and the fire will test the work of each, no matter what that work may be.

(WNT): the true character of each individual's work will become manifest. For the day of Christ will disclose it, because that day is soon to come upon us clothed in fire, and as for the quality of every one's work—the fire is the thing which will test it. (*Notes: "The day of Christ;" literally simply 'the day.' "Is soon . . . clothed;" literally 'is being revealed.'*)

(Comp): Jeremiah caught this idea of the consuming power of Truth and wrote: "*Is not my word like as a fire? saith the LORD; and like a hammer that breaketh the rock in pieces?*" (Jeremiah 23:29.)

Some two hundred years before Jeremiah's time, Isaiah had declared: "Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction." (Isaiah 48:10.)

I Corinthians 3:14

- (A.V.): If any man's work abide which he has built thereupon, he shall receive a reward.
- (SNT): And that builder whose work shall endure, will receive his reward.
- (NNT): If the work which any one built thereon remaineth, he will receive reward;
- (JMT): If the structure raised by any man survives, he will be rewarded;
- (WNT): If any one's work—the building which he has erected—stands the test, he will be rewarded.

I Corinthians 3:15

- (A.V.): If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.
- (SNT): And he, whose work shall burn up, will suffer loss; yet himself will escape; but it will, be as from the fire.—
- (NNT): if anyone's work shall be burned up, he will lose the reward; but he will be saved himself, yet as one escaping through fire.
- (JMT): if a man's work is burnt up, he will be a loser—and though he will be saved himself, he will be snatched from the very flames.
- (WNT): If any one's work is burnt up, he will suffer the loss of it; yet he will himself be rescued, but only, as it were, by passing through the fire.

I Corinthians 3:16

- (A.V.): Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you?
- (SNT): Know ye not that ye are the temple of God? and that the Spirit of God dwelleth in you?

(NNT): Know ye not, that ye are God's temple, and that the Spirit of God dwelleth in you?

(JMT): Do you not know you are God's temple and that God's Spirit dwells within you?

(WNT): Do you not know that you are God's Sanctuary, and that the Spirit of God has His home within you?

(Comp): Ferrar Fenton translates the text in this manner: "Do you not know that you are a Divine temple, and that the Spirit of God lives in you?"

Paul was addressing this letter to those students who were struggling against the most vicious forms of sensualism the world has experienced. Corinth was the seat of vice in all its forms,—social, political, and religious. He struck out fearlessly, giving the Corinthians the great spiritual concept of body to offset the sensual concept; and thus precipitated a veritable convulsion of mortal mind, which manifested itself in resistance and violent persecution.

I Corinthians 3:17

(A.V.): If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are.

(SNT): Whoever shall mar the temple of God, God will mar him: for the temple of God is holy, which (temple) ye are.

(NNT): If any one defaceth the temple of God, God will deface him; for the temple of God is holy, and such are ye.

- (JMT): God will destroy anyone who would destroy God's temple, for God's temple is sacred—and that is what you are.
- (WNT): If any one is marring the sanctuary of God, him will God mar; for the Sanctuary of God is holy, which you all are.
- (Comp): Conybeare adds light through his translation: "If any man shall do hurt to the temple of God, God shall do hurt to him; for the temple of God is holy; and holy therefore are ye."
David declared: "Thy testimonies are very sure; holiness becometh thine house, O LORD, for ever." (Psalm 93:5.)

I Corinthians 3:18

- (A.V.): Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.
- (SNT): Let no one deceive himself. Whoever among you thinketh that he is wise in this world, let him become a fool, that he may be wise.
- (NNT): Let no one deceive himself; if any one thinketh himself wise among you in this world, let him become a fool, that he may become wise.
- (JMT): Let no one deceive himself about this; whoever of you imagines he is wise with this world's wisdom must become a 'fool', if he is really to be wise.
- (WNT): Let no one deceive himself. If any man imagines that he is wise, compared with the rest of you, with the wisdom of the present age, let him become "foolish" so that he may be wise. (*Notes: "Compared with;" literally 'among'.*)

(Comp): Paul recalled the advice given by Solomon, and the warning advanced by Isaiah. The first reads: "Be not wise in thine own eyes: fear the LORD, and depart from evil." (Proverbs, 3:7.) Isaiah declared: "Woe unto *them that are* wise in their own eyes, and prudent in their own sight! (24) Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, *so* their root shall be as rottenness, and their blossoms shall go up as dust. Because they have cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel:" (Isaiah 5:21, 24.)

I Corinthians 3:19

- (A.V.): For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.
- (SNT): For the wisdom of this world is fatuity with God: for it is written, He catcheth the wise in their own craftiness.
- (NNT): For the wisdom of this world is foolishness with God; for it is written: "He that taketh the wise in their craftiness;"
- (JMT): For God ranks this world's wisdom as 'sheer folly.' It is written, *He seizes the wise in their craftiness.*
- (WNT): This world's wisdom is "foolishness" in God's sight; for it is written, "HE SNARES THE WISE WITH THEIR OWN CUNNING."
- (Comp): Paul quotes from Job, fifth chapter, thirteenth verse: "He taketh the wise in their own craftiness: and the counsel of the froward is carried headlong."

I Corinthians 3:20

(A.V.): And again, The Lord knoweth the thoughts of the wise, that they are vain.

(SNT): And again: The Lord knoweth the devices of the wise, that they are vain.

(NNT): and again: "The Lord knoweth the thoughts of the wise, that they are vain."

(JMT): and again, *The Lord knows the reasoning of the wise is futile.*

(WNT): And again, "THE LORD TAKES KNOWLEDGE OF THE REASONINGS OF THE WISE—HOW USELESS THEY ARE."

(Comp): Paul concludes his thought with this quotation from David: "The LORD knoweth the thoughts of man, that they *are* vanity." (Psalm 94:11.)

I Corinthians 3:21

(A.V.): Therefore let no man glory in men. For all things are your's;

(SNT): Wherefore let no one glory in men: for all things are yours;

(NNT): So then let no one glory in men. For all things are yours;

(JMT): So you must not boast about men. For all belongs to you;

(WNT): Therefore let no one boast about his human teachers. For everything belongs to you—
(Notes: "*His human teachers;*" literally '*men.*')

I Corinthians 3:22

(A.V.): Whether Paul, or Apollos, or Cephas, or the

world, or life, or death, or things present, or things to come; all are your's;

(SNT): whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all things are yours:

(NNT): whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come,—all are yours;

(JMT): Paul, Apollos, Cephas, the world, life, death, the present and the future—all belongs to you;

(WNT): be it Paul or Apollos or Peter, the world or life or death, things present or future—everything belongs to you; (*Notes: "Peter;" literally 'Cephas.' "Things future;" literally 'things soon to be.'*)

I Corinthians 3:23

(A.V.): And ye are Christ's; and Christ *is* God's.

(SNT): and ye are Messiah's, and Messiah is God's.—

(NNT): and ye are Christ's, and Christ is God's.

(JMT): and you belong to Christ, and Christ to God.

(WNT): and you belong to Christ, and Christ belongs to God.

CHAPTER IV

I Corinthians 4:1

- (A.V.): Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.
- (SNT): Let us be so accounted of by you, as the servants of Messiah, and the stewards of the mysteries of God.
- (NNT): Let a man so account us, as servants of Christ, and stewards of the mysteries of God.
- (JMT): This is how you are to look upon us, as servants of Christ and stewards of God's secret truths.
- (WNT): As for us Apostles, let any one take this view of us—we are Christ's officers, and stewards of God's secret truths. (*Notes: "Us Apostles;" literally simply 'us.'*)
- (Comp): The Greek word translated in this verse "ministers" means literally "under rowers". This term originally applied to those slaves who rowed in the lower benches or banks of the ship, and consequently knew little or nothing of the ship's course. Theirs it was to keep in absolute unison with the other rowers, and give full strength to their work,—an apt illustration and example for mankind to observe in the struggle out of bondage into spiritual liberty. Only those who rise above blind faith into the dominion of spiritual understanding; can be lifted out of subjection into the realm

of true authority. Thus they will come to know and see the ship's course and destination.

I Corinthians 4:2

- (A.V.): Moreover it is required in stewards, that a man be found faithful.
- (SNT): Now it is required of stewards, that each be found faithful.
- (NNT): Here moreover, it is required in stewards, that a man be found faithful.
- (JMT): Now in this matter of stewards your first requirement is that they must be trustworthy.
- (WNT): This being so, it follows that fidelity is what is required in stewards.
- (Comp): Conybeare translates this verse as follows: "Moreover, it is but required in a steward faithfully to administer his master's wealth."

I Corinthians 4:3

- (A.V.): But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self.
- (SNT): But to me, it is a light matter to be judged of by you, or by any man whatever; nay I am no judge of myself.
- (NNT): But with me it is a very small thing that I should be judged by you, or by a human tribunal; nay I do not even judge myself;
- (JMT): It matters very little to me that you or any human court should cross-question me on this point. I do not even cross-question myself.
- (WNT): I however am very little concerned at under-

going your scrutiny, or that of other men; in fact I do not even scrutinize myself.

- (Comp): The original meaning of the Greek word translated in this verse as "judgment", conveys the meaning of "day". This term "day" conveyed the sense of "light"; so we have the expression "man's day or light".

I Corinthians 4:4

- (A.V.): For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.
- (SNT): (For I am not conscious in myself of anything (flagrant); yet I am not by this justified; for the Lord is my judge.)
- (NNT): for though I am conscious to myself of nothing wrong, yet not by this am I cleared of blame; but he that judgeth me is the Lord.
- (JMT): for, although I am not conscious of having anything against me, that does not clear me. It is the Lord who cross-questions me on the matter.
- (WNT): Though I am not conscious of having been in any way unfaithful, yet I do not for that reason stand acquitted; but He whose scrutiny I must undergo is the Lord.
- (Comp): Scholars believe that Paul was referring to that proverb of Solomon: "Every way of a man is right in his own eyes: but the LORD pondereth the hearts." (Proverbs 21:2.)

I Corinthians 4:5

- (A.V.): Therefore judge nothing before the time, until the Lord come, who both will bring to

light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God.

(SNT): Therefore pronounce not judgments before the time, (or) until the Lord come, who will pour light upon the hidden things of darkness, and will make manifest the thoughts of (men's) hearts; and then will each one have (due) praise from God.

(NNT): So then judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and make manifest the purposes of men's hearts; and then shall every one have his praise from God.

(JMT): So do not criticise at all; the hour of reckoning has still to come, when the Lord will come to bring dark secrets to the light and to reveal life's inner aims and motives. Then each of us will get his meed of praise from God.

(WNT): Therefore form no premature judgments, but wait until the Lord returns. He will bring to light the secrets of darkness and will openly disclose the motives that have been in people's hearts; and then the praise which each man deserves will come to him from God. (*Notes: "Returns;" literally 'comes.' "Both . . and;" Both the actions of men and their motives.*)

(Comp): Conybeare translates this text as follows: "Therefore judge nothing hastily, until the coming of our Lord and Master; for He shall bring to light the darkest counsels, and make manifest the inmost secrets of men's hearts;

and then God shall give to each the praise which he deserves."

Solomon's words are relevant: "For God shall bring every work into judgment, with every secret thing, whether *it be* good, or whether *it be* evil." (Ecclesiastes 12:14.)

I Corinthians 4:6

- (A.V.): And these things, brethren, I have in a figure transferred to myself and *to* Apollos for your sakes; that ye might learn in us not to think *of men* above that which is written, that no one of you be puffed up for one against another.
- (SNT): These things, my Brethren, I have stated concerning the person of myself and of Apollos, for your sakes; that, in us, ye might learn not to think (of men), above what is written; and that no one might exalt himself in comparison with his fellow, on account of any person.
- (NNT): And these things, brethren, I have transferred in a figure to myself and Apollos for your sakes, that in us ye may learn not to go beyond what is written, that no one of you may pride himself in one against another.
- (JMT): Now I have applied what has been said above to myself and Apollos, to teach you * * * that you are not to be puffed up with rivalry over one teacher as against another.
- (WNT): In writing this much, brethren, with special reference to Apollos and myself, I have done so for your sakes, in order to teach you by our example what those words mean, which say,

“Nothing beyond what is written!”—so that you may cease to take sides in boastful rivalry, for one teacher against another.

I Corinthians 4:7

- (A.V.): For who maketh thee to differ *from another?* and what hast thou that thou didst not receive? now if thou didst receive *it*, why dost thou glory, as if thou hadst not received *it?*
- (SNT): For who exploreth thee? Or what hast thou, which thou didst not receive? And if thou receivedst it, why gloriest thou, as if thou didst not receive it?
- (NNT): For who maketh thee to differ from another? And what hast thou that thou didst not receive? But if thou didst receive it, why dost thou boast, as if thou hadst not received it?
- (JMT): Who singles you out, my brother? What do you possess that has not been given you? And if it was given you, why do you boast as if it had been gained, not given?
- (WNT): Why, who gives you your superiority, my brother? Or what have you that you did not receive? And if you really did receive it, why boast as if this were not so? (*Notes: With these three pointed questions Paul turns for a moment from the Church as a whole to rebuke some individual teacher unnamed, whom the flattery of a party has elated.*)

I Corinthians 4:8

- (A.V.): Now ye are full, now ye are rich, ye have reigned as kings without us; and I would to God ye did reign, that we also might reign with you.

- (SNT): Now ye are yourselves full, and enriched; and, without us, are on thrones! And I wish ye were enthroned; that we also might reign with you.
- (NNT): Already ye are full; already ye are rich; without us ye have become kings; and I would indeed ye were kings, that we also might reign with you.
- (JMT): You Corinthians have your heart's desire already, have you? You have heaven's rich bliss already! You have come into your kingdom without us! I wish indeed you had come into your kingdom, so that we could share it with you.
- (WNT): Every one of you already has all that heart can desire; already you have grown rich; without waiting for us, you have ascended your thrones! Yes indeed, would to God that you had ascended your thrones, that we also might reign with you! (*Notes: "Has all that heart can desire;" literally 'is filled to satiety.'*)
- (Comp): The following is taken from Conybeare's translation: "But ye forsooth have eaten to the full [of spiritual food], ye are rich [in knowledge], ye have seated yourselves upon your throne, and have no longer need of me. Would that you were indeed enthroned, that I too might reign with you."

I Corinthians 4:9

- (A.V.): For I think that God has set forth us the apostles last, as it were appointed to death; for we are made a spectacle unto the world, and to angels, and to men.

(SNT): But I suppose, that God hath placed us legates the last, as for death; since we have become a spectacle to the world, to angels and to men.

(NNT): For I think that God hath set forth us the apostles as lowest, as men sentenced to death; for we have been made a spectacle to the world, to angels, and to men.

(JMT): For it seems to me that God means us apostles to come in at the very end, like the doomed gladiators in the arena! We are made a spectacle to the world, to angels and to men!

(WNT): God, it seems to me, has exhibited us Apostles last of all, as men condemned to death; for we have come to be a spectacle to all creation—alike to angels and to men. (*Notes: "Exhibited . . . last of all;" alluding "to the custom of carrying into effect the sentence on men condemned to death as a fitting close to the day's sport when less sanguinary exhibitions had palled on the spectators' appetite." (T. C. Edwards).)*

(Comp): Conybeare throws additional light on the verse through his translation and notes: "For, as to us the Apostles, I think that God has set us forth last of all, like criminals condemned to die, to be gazed at in a theatre by the whole world, both men and angels." (*Notes: The spectacle to which St. Paul here alludes was common in those times. Criminals condemned to death were exhibited for the amusement of the populace on the arena of the amphitheatre, and forced to fight with wild beasts, or to slay one another as gladiators. These criminals were exhibited at the end of the spectacle as an exciting termination to the entertainment.*)

Perhaps in this text, Paul had in mind David's

words, which were adopted by the Christians during their persecution: "Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter." (Psalm 44:22.)

I Corinthians 4:10

- (A.V.): We *are* fools for Christ's sake, but ye *are* wise in Christ; we *are* weak, but ye *are* strong; ye *are* honourable, but we *are* despised.
- (SNT): We are fools, on account of Messiah; but ye are wise in Messiah ! We are feeble; but ye are strong ! Ye are lauded, we are contemned.
- (NNT): We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are in honor, but we are despised.
- (JMT): We, for Christ's sake, are 'fools'; you in Christ are sensible. We are weak, you are strong; you are honoured, we are in disrepute.
- (WNT): We, for Christ's sake are labelled as "foolish"; you, as Christians, are men of shrewd intelligence. We are mere weaklings: you are strong. You are in high repute: we are outcasts. (*Notes: "Party leaders and party men."* (Alford).)
- (Comp): Conybeare gives the verse this translation: "We for Christ's sake are fools, while you join faith in Christ with worldly wisdom; we are weak, while you are strong; you are honorable, while we are outcasts;"

I Corinthians 4:11

- (A.V.): Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace;

(SNT): Unto this hour, we hunger, and thirst, and are naked, and are buffeted, and have no permanent home:

(NNT): Even to this very hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place,

(JMT): To this very hour we hunger and thirst, we are ill-clad and knocked about, we are waifs,

(WNT): To this very moment we endure both hunger and thirst, with scanty clothing and many a blow. Homes we have none.

I Corinthians 4:12

(A.V.): And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it:

(SNT): and we toil, working with our own hands: they defame us, and we bless. They persecute us, and we endure it:

(NNT): and labor, working with our own hands; being reviled, we bless; being persecuted, we endure it;

(JMT): we work hard for our living; when reviled, we bless; when persecuted, we put up with it;

(WNT): Wearily, we toil, working with our own hands When reviled, we bless; when persecuted, we bear it patiently;

I Corinthians 4:13

(A.V.): Being defamed, we entreat: we are made as the filth of the world, *and are* the offscouring of all things unto this day.

(SNT): They revile us, and we entreat them: we are

as the filth of the world, and the expiation for all men, up to this time.

(NNT): being slandered, we extort; we have become as the filth of the world, the offscouring of all things until now.

(JMT): when defamed, we try to conciliate. To this hour we are treated as the scum of the earth, the very refuse of the world !

(WNT): when slandered we try to conciliate. We have come to be regarded as the mere dirt and filth of the world—the refuse of the universe, even to this hour. (*Notes: "Come to be regarded as;" literally 'become.'*)

(Comp): Paul is quoting from Lamentations, third chapter, forty-fifth verse: "Thou hast made us *as* the offscouring and refuse in the midst of the people."

I Corinthians 4:14

(A.V.): I write not these things to shame you, but as my beloved sons I warn *you*.

(SNT): I write these things not to shame you; but I instruct you as dear children.

(NNT): I write not these things to shame you, but I am warning you as my beloved children.

(JMT): I do not write this to make you feel ashamed, but to instruct you as beloved children of mine.

(WNT): I am not writing all of this to shame you, but I am offering you advice as my dearly loved children.

I Corinthians 4:15

(A.V.): For though we have ten thousand instructors in Christ, yet *have* ye not many fathers: for

in Christ Jesus I have begotten you through the gospel.

(SNT): For though ye have a myriad of teachers in Messiah, yet not many fathers; for in Jesus Messiah I have begotten you by preaching. (*Notes: "Preaching;" or, as the Syriac gives, 'the Gospel.'*)

(NNT): For though ye have ten thousand teachers in Christ, yet have ye not many fathers; for in Christ Jesus I begot you through the gospel.

(JMT): You may have thousands to superintend you in Christ, but you have not more than one father. It was I who in Christ Jesus became your father by means of the gospel.

(WNT): For even if you were to have ten thousand spiritual instructors—for all that you could not have several fathers. It is I who in Christ Jesus became your father through the Good News. (*Notes: "Spiritual instructors;" literally 'schoolmasters in Christ.'*)

(Comp): Conybeare throws additional light on this verse through his translation: "For though you may have ten thousand guardians to lead you towards the school of Christ, you can have but one father; and I it was who begat you in Christ Jesus, by the Glad-tidings which I brought."

The "guardian" mentioned in Conybeare's translation is a reference to the guardian slave who led the child to school.

I Corinthians 4:16

(A.V.): Wherefore I beseech you, be ye followers of me.

(SNT): I beseech you, therefore, that ye be like me.

(NNT): I exhort you therefore, be ye imitators of me.

(JMT): Then imitate me, I beg of you.

(WNT): I entreat you therefore to become like me.

I Corinthians 4:17

(A.V.): For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

(SNT): For this cause have I sent to you Timothy, who is by beloved son, and faithful in the Lord, that he might bring to your recollection my ways in Messiah, agreeably to what I teach in all the churches.

(NNT): For this end I sent to you Timothy, who is my beloved child, and faithful in the Lord, who will put you in mind of my ways in Christ, according as I teach everywhere in every church.

(JMT): To ensure this, I am sending Timotheus, my beloved and trustworthy son in the Lord; he will remind you of those methods in Christ Jesus which I teach everywhere in every church.

(WNT): For this reason I have sent Timothy to you. Spiritually he is my dearly loved and faithful child. He will remind you of my habits as a Christian teacher—the manner in which I teach everywhere in every church. (*Notes: "Have sent;" or 'sent' or 'send.' "Spiritually;" literally 'In the Lord.' "Habits;" literally 'ways in Christ.'*)

(Comp): One of the sweetest, yet strongest, friendships mentioned in the Scriptures was the friendship between Paul and Timothy. At the early age of seventeen, his modesty, sincerity, and spirituality attracted Paul; and Timothy at once won his way into the heart of the great apostle. As he grew in understanding Paul found occasion many times to lean upon him for comfort during those heavy mesmeric hours, which, tolling off the midnight periods of gloom, also heralded the early morning sequence of spiritual awakening.

I Corinthians 4:18

- (A.V.): Now some are puffed up, as though I would not come to you.
- (SNT): Now some of you are inflated, as though I would not (dare) come to you.
- (NNT): Now some are puffed up, as though I were not coming to you.
- (JMT): Certain individuals have got puffed up, have they, as if I were not coming myself?
- (WNT): But some of you have been puffed up through getting the idea that I am not coming to Corinth. (*Notes: "Corinth;" literally 'you.'*)

I Corinthians 4:19

- (A.V.): But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power.
- (SNT): But I will come to you speedily, if God be willing: and I will know,—not the speech of them who exalt themselves, but their power: (*Notes: "Speech;" or, as the Syriac gives 'Word.'*)

(NNT): But I shall come to you shortly, if it be the Lord's will, and will know, not the word of those who are puffed up, but the power;

(JMT): I will come to you before long, if the Lord wills, and then I will find out from these puffed up creatures not what their talk but what their power amounts to.

(WNT): But, if the Lord is willing, I shall come to you without delay; and then I shall know not the fine speeches of those conceited people, but their power.

I Corinthians 4:20

(A.V.): For the Kingdom *is* not in word, but in power.

(SNT): For the kingdom of God is not in word, but in power.

(NNT): for the kingdom of God is not in word, but in power.

(JMT): For God's Reign does not show itself in talk but in power.

(WNT): For Apostolic authority is not a thing of words, but of power. (*Notes: "Apostolic authority," literally 'the Kingdom of God.'*)

(Comp): The Twentieth Century New Testament translates this text as follows: "for the Kingdom of God is based, not on words, but on power."

I Corinthians 4:21

(A.V.): What will ye? shall I come unto you with a rod, or in love, and *in* the spirit of meekness?

(SNT): What will ye? Shall I come to you with the rod, or with love and a gentle spirit?

(NNT): What will ye? Am I to come to you with a rod, or in love, and the spirit of mildness?

(JMT): Which is it to be? Am I to come to you with a rod of discipline or with love and a spirit of gentleness?

(WNT): Which shall it be? Shall I come to you with a rod, or in a loving and tender spirit?

CHAPTER V

I Corinthians 5:1

- (A.V.): It is reported commonly *that there is* fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.
- (SNT): In short, it is reported, there is whoredom among you; and such whoredom as is not even named among the heathen, that a son should even take the wife of his father.
- (NNT): It is everywhere reported that there is fornication among you, and such fornication as is not even among the gentiles, that one should have his father's wife.
- (JMT): It is actually reported that there is immorality among you, and immorality such as is unknown even among pagans—that a man has taken his father's wife !
- (WNT): It is actually reported that there is fornication among you, and of a kind unheard of even among the Gentiles—a man has his father's wife!
- (Comp): That evil repeats itself is clearly illustrated in this verse. This hideous error, rampant some fifteen hundred years before, led to the enactment of a prohibitive ordinance found in the twenty-second chapter of Deuteronomy, the thirtieth verse. This ordinance, unsupported in its enforcement by spiritual understanding, failed to lift mankind above itself.

This ordinance reads as follows: "A man shall not take his father's wife, nor discover his father's skirt." (Deuteronomy 22:30.)

Moses further developed this ordinance and listed it among the famous curses, which were found necessary at that period of mental darkness to restrain the human mind in its abandon. This reference is found in Deuteronomy, twenty - seventh chapter, twentieth verse: "Cursed *be* he that lieth with his father's wife; because he uncovereth his father's skirt. And all the people shall say, Amen."

I Corinthians 5:2

- (A.V.): And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.
- (SNT): And ye are inflated, and have not rather sitten down in grief, that he who hath done this deed might be separated from you.
- (NNT): And ye are puffed up, and did not rather mourn, so that he that committed this deed might be separated from among you.
- (JMT): And yet you are puffed up ! You ought much rather to be mourning the loss of a member ! Expel the perpetrator of such a crime !
- (WNT): And you, instead of mourning and removing from among you the man who has done this deed of shame, are filled with self-complacency !
- (Comp): The penalty of death was established during Moses' time for those found guilty of the charge. The essence of the old covenant was

harshness to the disobedient, restriction to the weak moralist, and a chart to the spiritually minded. The advent of Christianity, bringing its elements of inspiration, charity, faith, and understanding, altered the enforcement of the old covenant through its appeal to the better elements in man. Excommunication, rather than death, was the sternest discipline applied to the grossest mistakes.

I Corinthians 5:3

- (A.V.): For I verily, as absent in body, but present in spirit, have judged already, as though I were present, *concerning* him that hath so done this deed,
- (SNT): And I, while distant from you in body but present with you in spirit, have already, as if present, judged him who perpetrateth this deed;
- (NNT): For I, for my part, though absent in the body, yet present in the spirit, have already determined, as if I were present with you, respecting him who thus wrought this deed,
- (JMT): For my part, present with you in spirit though absent in body, I have already, as in your presence, passed sentence on such an offender as this,
- (WNT): I for my part, present with you in spirit although absent in body, have already, as though I were present, judged him who has so acted.
- (Comp): We have a record of the results of Paul's absent mental work on this problem. It is

found in Second Corinthians, second chapter, verses six and seven: "Sufficient to such a man *is* this punishment, which *was inflicted* of many. (7) So that contrariwise ye *ought* rather to forgive *him*, and comfort *him*, lest perhaps such a one should be swallowed up with overmuch sorrow."

I Corinthians 5:4

- (A.V.): In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,
- (SNT): that ye all assemble together, in the name of our Lord Jesus Messiah, and I with you in spirit, together with the energy of our Lord Jesus Messiah;
- (NNT): in the name of our Lord Jesus, when you and my spirit with you are assembled together, with the power of our Lord Jesus,
- (JMT): by the authority of our Lord Jesus Christ; I have met with you in spirit and by the power of our Lord Jesus
- (WNT): In the name of our Lord Jesus, when you are all assembled and my spirit is with you, together with the power of our Lord Jesus,
- (Comp): Conybeare translates the text in this manner: "and I decree in the name of our Lord Jesus Christ, that you convene an assembly, and when you, and my spirit with you, are gathered together, with the power of our Lord Jesus Christ,"

I Corinthians 5:5

- (A.V.): To deliver such an one unto Satan for the

destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

(SNT): and that ye deliver him over to Satan, for the destruction of the flesh, that in spirit he may have life, in the day of our Lord Jesus Messiah.

(NNT): to deliver such a man over to Satan for the destruction of his flesh, that his spirit may be saved in the day of the Lord.

(JMT): I have consigned that individual to Satan for the destruction of his flesh, in order that his spirit may be saved on the Day of the Lord Jesus.

(WNT): I have handed over such a man to Satan for the destruction of his body, that his spirit may be saved on the day of the Lord Jesus. (*Notes: "Destruction of his body;" or possibly 'marring of his earthly life.'—Ed. "Body;" literally 'flesh,' the word which Paul applies to the whole of man's earthly nature. "Jesus;" other versions omit.*)

(Comp): The Twentieth Century New Testament translates this verse as follows: "to deliver such a man as this over to Satan, that what is sensual in him may be destroyed, so that his spirit may be saved at the Day of the Lord."

I Corinthians 5:6

(A.V.): Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?

(SNT): Your glorying is not praiseworthy. Know ye not, that a little leaven leaveneth the whole mass?

(NNT): Your glorying is not good. Know ye not, that a little leaven leaveneth the whole lump?

- (JMT): Your boasting is no credit to you. Do you not know that a morsel of dough will leaven the whole lump?
- (WNT): It is no good thing—this which you make the ground of your boasting. Do you not know that a little yeast corrupts the whole of the dough? (*Notes: "Yeast," that is 'leaven' or 'barm.' "Corrupts," or 'puts...into a ferment.' Literally 'leavens.'*)
- (Comp): One great authority on Paul declares that the words "a little leaven leaveneth the whole lump" was a popular proverb of the day, although untraceable to date as to its origin. Paul quotes it again in his Epistle to the Galatians, fifth chapter, ninth verse: "A little leaven leaveneth the whole lump."

I Corinthians 5:7

- (A.V.): Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us;
- (SNT): Purge out from you the old leaven, that ye may be a new mass, as ye are unleavened. For our passover is the Messiah, who was slain for us.
- (NNT): Cleanse out the old leaven, that ye may be a new lump, as ye are unleavened; for our passover also hath been sacrificed, even Christ.
- (JMT): Clean out the old dough that you may be a fresh lump. For you are free from the old leaven; *Christ our paschal lamb has been sacrificed.*
- (WNT): Get rid of the old yeast so that ye may be

dough of a new kind; for in fact you *are* free from corruption. (Notes: "*Free from corruption,*" *that is, in inmost motive and intention.*)

(Comp): Conybeare translates this verse in this manner: "Cast out therefore the old leaven that your body may be renewed throughout, even as now [at this Paschal season] you are without taint of leaven; for Christ Himself is our Paschal Lamb, who has been slain for us;"

Paul, in this verse, has lifted the institution of the "Passover" out of its original setting in order to apply it to the advancing stages of man's progress. The verse refers to Exodus, thirteenth chapter, sixth and seventh verses: "Seven days thou shalt eat unleavened bread, and in the seventh day *shall be* a feast to the LORD. (7) Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters." Scholars believe that Paul was also referring to Isaiah's description of the Messiah found in the fifty-third chapter, seventh verse: "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth."

I Corinthians 5:8

(A.V.): Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth.

- (SNT): Therefore let us celebrate the festival, not with the old leaven, nor with the leaven of wickedness and bitterness, but with the leaven of purity and sanctity.— (*Notes: "Leaven;" or, as the Syriac gives 'unleavened.'*)
- (NNT): So then let us keep the feast, not with the old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.
- (JMT): So let us celebrate our festival, not with any old leaven, not with vice and evil, but with the unleavened bread of innocence and integrity.
- (WNT): Therefore let us keep our festival not with old yeast nor with the yeast of what is evil and mischievous, but with bread free from yeast—the bread of transparent sincerity and of truth.
- (Comp): The feast from which Paul drew his illustration was established about 1490 B. C. It is recorded in Leviticus, twenty-third chapter, fifth and sixth verses: "In the fourteenth *day* of the first month at even *is* the LORD's pass-over. (6) And on the fifteenth day of the same month *is* the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread."
- See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, I Cor. 5:8.

I Corinthians 5:9

- (A.V.): I wrote unto you in an epistle not to company with fornicators:

- (SNT): I wrote to you by letter, not to commingle with whoremongers.
- (NNT): I wrote to you in that letter, not to keep company with fornicators;
- (JMT): In my letter I wrote that you were not to associate with the immoral.
- (WNT): I wrote you in that letter that you were not to associate with fornicators; (*Notes: "In that letter," literally 'in the letter,' one now lost.*)
- (Comp): In David's first Psalm we find this thought emphasized: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful:" (Psalm 1:1.)

I Corinthians 5:10

- (A.V.): Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.
- (SNT): But I say not, with the whoremongers who are in the world, nor (speak I) of the avaricious, or of the rapacious, or of the idol-worshippers, otherwise ye would be obliged to go out of the world.
- (NNT): certainly not meaning the fornicators of this world, or the covetous and extortioners, or idolaters; for to do this ye must go out of the world.
- (JMT): I did not mean you were literally to avoid contact with the immoral in this world, with the lustful and the thievish, or with idolaters; in

that case you would have to leave the world altogether.

- (WNT): not that in this world you are to keep wholly aloof from such as they, any more than from people who are avaricious and greedy of gain, or from worshippers of idols. For that would mean that you would be compelled to go out of the world altogether. (*Notes: "Not etc.," literally 'not (meaning) that you were wholly (not-to-associate).'*)

I Corinthians 5:11

- (A.V.): But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.
- (SNT): But this is what I wrote to you, that ye commingle not, if any one is called a brother, and is a whoremonger, or avaricious, or an idol-worshipper, or a railer, or a drunkard, or rapacious,—with him who is such, not even to eat bread.
- (NNT): But this is what I wrote you, not to keep company with any one called a brother, if he be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner; with such a one not even to eat.
- (JMT): What I now write is that you are not to associate with any so-called brother who is immoral or lustful or idolatrous or given to abuse or drink or robbery. Associate with him! Do not even eat with him!
- (WNT): But what I meant was that you were not to

associate with any one bearing the name of "brother," if he was addicted to fornication or avarice or idol-worship or abusive language or hard-drinking or greed of gain. With such a man you ought not even to eat.

(Comp): It must be remembered that "eating with one another", constituted the outward symbol of spiritual assimilation. This act therefore was very sacred to those early Christians, and comprised the interchange of spiritual ideas which were constantly dawning upon them. Any member who did not live in accordance with the highest standard of ethics, was justly looked upon as a source of pollution; hence the inevitable excommunication.

I Corinthians 5:12

(A.V.): For what have I to do to judge them also that are without? do not ye judge them that are within?

(SNT): For what business have I to judge them who are without? But those within the body, judge ye,

(NNT): For what have I to do with judging those who are without? Do not ye judge those who are within?

(JMT): Outsiders it is no business of mine to judge. No, you must judge those who are inside the church, for yourselves;

(WNT): For what business of mine is it to judge outsiders? Is it not for you to judge those who are within the Church?

I Corinthians 5:13

- (A.V.): But them that are without God judgeth. Therefore put away from among yourselves that wicked person.
- (SNT): and those without, God judgeth; and remove ye the wickedness from among you.
- (NNT): But those who are without, God will judge. Do ye put away that bad man from among yourselves.
- (JMT): As for outsiders, God will judge them. *Ex-pel the wicked from your company.*
- (WNT): while you leave to God's judgement those who are outside? Remove the wicked man from among you.
- (Comp): Scholars agree that Paul's command to the Corinthian Christians to expel this man was based upon the Mosaic ordinance found in Deuteronomy, twenty-second chapter, twenty-fourth verse: "Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, *being* in the city; and the man, because he hath humbled his neighbour's wife: so thou shalt put away evil from among you."

CHAPTER VI

I Corinthians 6:1

- (A.V.): Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?
- (SNT): Dare any of you, when he hath a controversy with his brother, litigate before the iniquitous, and not before the sanctified?
- (NNT): Doth any one of you, who hath a matter against another, dare to go to law before the unrighteous, and not before the holy?
- (JMT): When any of you has a grievance against his neighbour, do you dare to go to law in a sinful pagan court, instead of laying the case before the saints?
- (WNT): If one of you has a grievance against an opponent, does he dare to go to law before irreligious men and not before God's people?
- (Comp): Civil law sanctioned the formation of an ecclesiastical arbitration board to decide questions, concerning matters of discipline, arising among the Jews and Christians. The Jews seized upon this legal right and gladly confined their factional difficulties to the Sanhedrin, thus creating a wider separation of church and state. The Christians were familiar with this legal provision. Even Nehemiah, four hundred and fifty years before, had rebuked his generation on the same point: "Also I said, It *is* not good that ye do: ought ye not to walk in the fear of our God, because

of the reproach of the heathen our enemies?"
(Nehemiah 5:9.)

I Corinthians 6:2

- (A.V.): Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?
- (SNT): Or know ye not, that the sanctified will judge the world? And if the world will be judged by you, are ye unfit to decide trivial causes?
- (NNT): Or do ye not know, that the holy will judge the world? And if the world is to be judged by you, are ye unworthy to judge in causes of the least importance?
- (JMT): Do you not know the saints are to manage the world? If the world is to come under your jurisdiction, are you incompetent to adjudicate upon trifles?
- (WNT): Do you not know that God's people will sit in judgment upon the world? And if you are the court before which the world is to be judged, are you unfit to deal with these petty matters? (*Notes: "Is to be judged;" or 'is (even now) being judged.'*)
- (Comp): Scholars agree that Paul was referring to Daniel's vision recorded in his prophecy concerning the four beasts: "Until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom."
(Daniel 7:22.)

I Corinthians 6:3

- (A.V.): Know ye not that we shall judge angels?
how much more things that pertain to this
life?
- (SNT): Know ye not, that we shall judge angels?
How much more things that are of the world?
- (NNT): Know ye not, that we shall pass judgment
upon angels? How much more, concerning
affairs of this life?
- (JMT): Do you not know we are to manage angels,
let alone mundane issues?
- (WNT): Do you not know that we are to sit in judg-
ment upon angels—to say nothing of things
belonging to this life?

I Corinthians 6:4

- (A.V.): If then ye have judgments of things pertain-
ing to this life, set them to judge who are
least esteemed in the church.
- (SNT): But if ye have a controversy about a worldly
matter, seat ye on the bench for you those
who are contemned in the church!
- (NNT): If then ye have any causes relating to this
life, set them to judge who are of no repute
in the church.
- (JMT): And yet, when you have mundane issues to
settle, you refer them to the judgment of
men who from the point of view of the church
are of no account!
- (WNT): If therefore you have things belonging to
this life which need to be decided, is it men
who are absolutely nothing in the Church—

is it *they* whom you make your Judges?
(Notes: "Men who;" that is: the heathen magistrates of your city. No Christian, however poor and weak, could possibly be described by the Apostle as nothing in the Church. Each is still (8:2) "the brother for whom Christ died.")

I Corinthians 6:5

- (A.V.): I speak to your shame: Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?
- (SNT): For shame to you I say (it). So there is not even one wise man among you, who is competent to do equity between a brother and his brother:
- (NNT): I speak to your shame. Is it so, that there is not a wise man among you, not one that will be able to judge between his brethren?
- (JMT): I say this to put you to shame. Has it come to this, that there is not a single wise man among you who could decide a dispute between members of the brotherhood,
- (WNT): I say this to put you to shame. Has it come to this, that there does not exist among you a single wise man competent to decide between a man and his brother, *(Notes: "A man and;"—words not in the Greek, but necessarily inserted in the English.)*

I Corinthians 6:6

- (A.V.): But brother goeth to law with brother, and that before the unbelievers.
- (SNT): but a brother litigateth with his brother, and also before them that believe not!

(NNT): Nay, brother goeth to law with brother, and that before unbelievers.

(JMT): Instead of one brother going to law with another—and before unbelievers too!

(WNT): But brother goes to law with brother, and that before unbelievers?

I Corinthians 6:7

(A.V.): Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather *suffer yourselves* to be defrauded?

(SNT): Now therefore ye condemn yourselves, in that ye have litigation one with another. For why do ye not rather suffer wrong? why not rather be defrauded?

(NNT): Now therefore it is altogether an evil among you, that ye have suits against each other. Why do ye not rather submit to wrong? Why do ye not rather allow yourselves to be defrauded?

(JMT): Even to have law-suits with ane another is in itself evidence of defeat. Why not rather let yourselves be wronged? Why not rather let yourselves be defrauded?

(WNT): To say no more, then, it is altogether a defect in you that you have law-suits with one another. Why not rather endure injustice? Why not rather submit to being defrauded?
(Notes: "To say no more;" literally 'Already.' Before going any further in showing how your excellences (1:5-7) are counterbalanced by many faults.)

(Comp): This ancient and modern evil of willful re-

sistance, rather than scientific demonstration of divine law, received its first recorded rebuke from Solomon who declared: "Say not thou, I will recompense evil: *but* wait on the LORD, and he shall save thee." (Proverbs 20:22.)

I Corinthians 6:8

- (A.V.): Nay, ye do wrong, and defraud, and that *your* brethren.
- (SNT): But ye yourselves commit wrong, and ye defraud even your brethren.
- ,NNT): But ye yourselves wrong, and defraud, and that too your brethren.
- (JMT): But instead of that you inflict wrong and practise frauds—and that upon members of the brotherhood!
- (WNT): On the contrary you yourselves inflict injustice and fraud, and upon brethren too.

I Corinthians 6:9

- (A.V.): Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,
- (SNT): Or do ye not know, that the unrighteous will not inherit the kingdom of God? Do not mistake neither whoremongers, nor idol-worshippers, nor adulterers, nor debauchees, nor liars with males,
- (NNT): Know ye not, that wrongdoers shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolators, nor adult-

erers, not the effeminate, nor abusers of themselves with mankind,

(JMT): What! do you not know that the wicked will not inherit the Realm of God? Make no mistake about it; neither the immoral nor idolaters nor adulterers nor catamites nor sodomites

(WNT): Do you not know that unrighteous men will not inherit God's Kingdom? Cherish no delusion here. Neither fornicators, nor idolaters, nor adulterers, nor any who are guilty of unnatural crime,

I Corinthians 6:10

(A.V.): Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

(SNT): Nor the avaricious, nor thieves, nor drunkards, nor railers, nor extortioners,—will inherit the kingdom of God.

(NNT): Nor thieves, nor the covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

(JMT): Nor thieves nor the lustful nor the drunken nor the abusive nor robbers will inherit the Realm of God.

(WNT): Nor thieves, nor avaricious people, nor any who are addicted to hard drinking, to abusive language or to greed of gain, will inherit God's Kingdom.

I Corinthians 6:11

(A.V.): And such were some of you; but ye are washed, but ye are sanctified, but ye are jus-

tified in the name of the Lord Jesus, and by the Spirit of our God.

(SNT): And these things have been in some of you; but ye are washed, and are sanctified, and made righteous, in the name of our Lord Jesus the Messiah, and by the Spirit of our God.

(NNT): And such were some of you; but ye were washed, but ye were made holy, but ye were accepted as righteous in the name of the Lord Jesus, and in the Spirit of our God.

(JMT): Some of you were once like that; but you washed yourselves clean, you were consecrated, you were justified in the name of our Lord Jesus Christ and in the Spirit of our God.

(WNT): And all this describes what some of you were. But now you have had every stain washed off; now you have been set apart as holy: now you have been pronounced free from guilt; in the name of our Lord Jesus Christ and through the Spirit of our God. (*Notes: "But now;" or 'Yet.' Literally—the most emphatic word for 'But.' But now . . now . . now*) *Literally 'But now . . but now . . but now,' thrice repeated, to accentuate the greatness of the contrast, and God's marvellous grace.*)

(Comp): The following passages were familiar to the Christians whom Paul was addressing: "Come now, and let us reason together, saith the LORD: Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." (Isaiah 1:18.) "Then will I sprinkle clean

water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you." (Ezekiel 36:25.)

I Corinthians 6:12

(A.V.): All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

(SNT): Every thing is in my power: but every thing is not profitable to me. Every thing is in my power; but none (of them) shall have dominion over me.

(NNT): All things are lawful for me, but all things are not profitable; all things are lawful for me, but I will not be brought under the power of anything.

(JMT): 'All things are lawful for me'?

Yes, but not all are good for me.

'All things are lawful for me'?

Yes, but I am not going to let anything master me.

(WNT): Everything is allowable to me, but not everything is profitable. Everything is allowable to me, but to nothing will I become a slave. (*Notes: "To nothing, etc.," literally, 'I will not be brought under its power by anything.'*)

(Comp): Under the caption of "AN EXPOSURE OF SOPHISTRY" Ferrar Fenton has translated this verse as a dialogue: "(Sophist.) 'Everything is allowable to me.' (Paul) 'But everything does not benefit.' (Sophist.) 'Everything is permissible to me.' (Paul) 'But I will not be deluded by any person'."

I Corinthians 6:13

- (A.V.): Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body.
- (SNT): Food is for the belly, and the belly is for food; but God will bring them both to naught. But the body is not for whoredom, but for our Lord; and our Lord for the body.
- (NNT): Meats are for the stomach, and the stomach for meats; but God will make an end of both it and them. But the body is not for fornication, but for the Lord, and the Lord for the body.
- (JMT): 'Food is meant for the stomach, and the stomach for food'? Yes, and God will do away with the one and the other. The body is not meant for immorality but for the Lord and the Lord is for the body;
- (WNT): Food of all kinds is meant for the stomach, and the stomach is meant for food, and God will cause both of them to perish. Yet the body does not exist for the purpose of fornication, but for the Master's service, and the Master exists for the body.

I Corinthians 6:14

- (A.V.): And God hath both raised up the Lord, and will also raise up us by his own power.
- (SNT): And God hath raised up our Lord; and he will raise us up, by his power.
- (NNT): And God both raised up the Lord, and will also raise up us by his power.

(JMT): And the God who raised the Lord will also raise us by his power.

(WNT): And as God by His power raised the Master to life, so He will also raise us up.

I Corinthians 6:15

(A.V.): Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make *them* the members of an harlot? God forbid!

(SNT): Know ye not, that your bodies are the members of the Messiah? Shall one take a member of the Messiah, and make it the member of a harlot? Far be it.

(NNT): Know ye not, that your bodies are members of Christ? Shall I then take the members of Christ, and make them members of a harlot? God forbid!

(JMT): Do you not know your bodies are members of Christ? Am I to take Christ's members and devote them to a harlot? Never!

(WNT): Do you not know that your bodies are members of Christ? Shall I then take away the members of Christ and make them the members of a prostitute? No, indeed.

(Comp): It was Joseph's understanding of this spiritual idea concerning body, here emphasized by Paul, that strengthened him in resisting the temptation of adultery with Potiphar's wife. The incident is recorded in Genesis, thirty-ninth chapter, ninth verse: "*There is none greater in this house than I; neither hath he kept back anything from me but thee,*

because thou *art* his wife: how then can I do this great wickedness, and sin against God?"

I Corinthians 6:16

(A.V.): What! Know ye not that he which is joined to an harlot is one body? For two, saith he, shall be one flesh.

(SNT): Or know ye not, that whoever joineth himself to a harlot, is one body (with her)? For it is said, They twain shall be one body.

(NNT): Know ye not, that he who is connected with a harlot is one body with her? "For the two," saith he, "shall become one flesh;"

(JMT): Do you not know that he who joins himself to a harlot is one with her in body (for *the pair*, it is said, *shall become one flesh*),

(WNT): Or do you not know that a man who has to do with a prostitute is one with her in body? For God says, "THE TWO SHALL BECOME ONE"

(Comp): Paul is supporting his thought by quoting from Genesis, second chapter, twenty-fourth verse: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."

I Corinthians 6:17

(A.V.): But he that is joined unto the Lord is one spirit.

(SNT): But he that joineth himself to our Lord, is with him one spirit.

(NNT): But he that is connected with the Lord is one spirit with him.

(JMT): While he who joins himself to the Lord is one with him in spirit.

(WNT): But he who is in union with the Master is one with Him in spirit.

I Corinthians 6:18

(A.V.): Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

(SNT): Flee whoredom. For every (other) sin which a man committeth, is external to his body; but he that committeth whoredom, sinneth against his own body.

(NNT): Flee fornication. Every other sin which a man may commit, is part from the body; but he that committeth fornication, sinneth against his own body.

(JMT): Shun immorality! Any other sin that a man commits is outside the body, but the immoral man sins against his body.

(WNT): Flee from fornication. Any other sin that a human being commits lies outside the body; but he who commits fornication sins against his own body.

(Comp): Paul's pleading is supported by the commandment: "Thou shalt not commit adultery" (Exodus 20:14), and Solomon's warning: "*But* whoso committeth adultery with a woman lacketh understanding: *he that* doeth it destroyeth his own soul." (Proverbs 6:32.)

I Corinthians 6:19

(A.V.) What ! know ye not that your body is the

temple of the Holy Ghost *which is in you*, which ye have of God, and ye are not your own?

(SNT): Or know ye not, that your body is the temple of the Holy Spirit who abideth in you, whom ye have received from God? And ye are not your own.

(NNT): Know ye not, that your bodies are temples of the Holy Spirit which is in you, which ye have from God, and that ye are not your own?

(JMT): Do you not know your body is the temple of the holy Spirit within you—the Spirit you have received from God? You are not your own,

(WNT): Or do you not know that your bodies are a sanctuary of the Holy Spirit who is within you—the Spirit whom you have from God? And you are not your own,

I Corinthians 6:20

(A.V.): For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

(SNT): For ye are bought with a price. Therefore, glorify ye God, with your body, and with your spirit, which are God's.

(NNT): For ye were bought with a price. Therefore glorify God in your body.

(JMT): You were bought for a price; then glorify God with your body.

(WNT): for you have been redeemed at infinite cost. Therefore glorify God in your bodies. (*Notes: "Redeemed at infinite cost;" literally—"bought for a price."*)

(Comp): Conybeare translates this verse as follows:
“for you were bought with a price. Glorify God, therefore, not in your spirit only, but in your body also, since both are His.”

It is interesting to note that the phrase “bought with a price” has been recently discovered in papyri dealing with the sale of slaves, and appears to have been in common use during Paul’s time.

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102. I Cor. 6:20.

CHAPTER VII

I Corinthians 7:1

- (A.V.): Now concerning the things whereof ye wrote unto me: *It is good for a man not to touch a woman.*
- (SNT): And concerning the things of which ye wrote to me, it is praiseworthy for a man not to approach a woman.
- (NNT): Now, as to the matters about which ye wrote, it is good for a man not to touch a woman;
- (JMT): Now about the questions in your letter. It is an excellent thing for a man to have no intercourse with a woman;
- (WNT): I now deal with the subjects mentioned in your letter. It is well for a man to abstain altogether from marriage.
- (Comp): The letter referred to in this verse—sent by the Church of Corinth to Paul—has never been discovered. Scholars are hoping that the continued excavations in the Holy Land will bring this as well as many other documents to light—documents which will fill out much that is merely referred to in the New Testament.

I Corinthians 7:2

- (A.V.): Nevertheless, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband.
- (SNT): But, on account of whoredom, let each have his own wife; and let a woman have her own husband.

- (NNT): but on account of the commonness of fornication, let every man have his own wife, and every woman her own husband.
- (JMT): but there is so much immorality that every man had better have a wife of his own and every woman a husband of her own.
- (WNT): But because there is so much fornication every man should have a wife of his own, and every woman should have a husband.
- (Comp): Man's progress, shackled by the mesmerism of sensuality, has been marked by advancing stages of righteous restraint on animality. In referring to Solomon's words—which scholars believe support Paul in his advice to the Corinthians—the reader must remember that the generations taught by Solomon have been without spiritual understanding in a degree sufficient to enable them to meet and destroy sensuality. Thus mankind wended, and still wends its way through mazes of "concessions"; some groping eagerly for spiritual facts, wherewith to lessen their suffering, others stumbling and fainting in the vicious circle of that hopeless repetition of evil. A "concession", therefore, may become either a stepping stone or a stumbling block. This is Solomon's advice: "Drink waters out of thine own cistern, and running waters out of thine own well. (16) Let thy fountains be dispersed abroad, *and* rivers of waters in the streets. (17) Let them be only thine own, and not strangers' with thee. (18) Let thy fountain be blessed; and rejoice with the wife of

thy youth. (19) *Let her be as the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love.* (20) And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger? (21) For the ways of man *are* before the eyes of the LORD, and he pondereth all his goings." (Proverbs 5:15-21.)

I Corinthians 7:3

- (A.V.): Let the husband render unto the wife due benevolence; and likewise also the wife unto the husband.
- (SNT): And let the man render to his wife the kindness which is due; and so also the woman to her husband.
- (NNT): Let the husband render to his wife her due; and so also the wife to her husband.
- (JMT): The husband must give the wife her conjugal dues, and the wife in the same way must give her husband his;
- (WNT): Let a man pay his wife her due, and let a woman also pay her husband his.
- (Comp): The obligation involved in this "concession", and referred to in the text, was first mentioned in the Mosaic ordinance. These statutes were established as a guide to the mentality of that period—a mentality of inky blackness. The ordinance bearing on this point is found in Exodus, twenty-first chapter, tenth verse: "If he take him another *wife*; her food, her raiment, and her duty of marriage, shall he not diminish."

I Corinthians 7:4

- (A.V.): The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.
- (SNT): The woman is not the sovereign over her body, but her husband: so also the man is not the sovereign over his body, but the wife.
- (NNT): The wife hath not the disposal of her own body, but her husband; and so also the husband hath not the disposal of his own body, but his wife.
- (JMT): the wife cannot do as she pleases with her body—her husband has power, and in the same way the husband cannot do as he pleases with his body—his wife has power.
- (WNT): A married woman is not mistress of her own person: her husband has certain rights. In the same way a married man is not master of his own person: his wife has certain rights.
- (Comp): Man can well afford to pause before accepting a "concession" or a "suffer it to be so now", and ponder the definition of "concession" found in Webster's dictionary: "Act of conceding or yielding;—usually implying a demand, claim, or request, and thus distinguished from *giving*, which is voluntary or spontaneous."

I Corinthians 7:5

- (A.V.): Defraud ye not one the other, except *it be* with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

- (SNT): Therefore, deprive not one another, except when ye both consent, at the time ye devote yourselves to fasting and prayer; and return again to the same disposition, that Satan tempt you not because of the concupiscence of your body.
- (NNT): Defraud not one another, except by agreement for a time, that ye may have a season for prayer; and be together again, that Satan may not tempt you through your incontinence.
- (JMT): Do not withhold sexual intercourse from one another, unless you agree to do so for a time in order to devote yourselves to prayer. Then come together again.
- (WNT): Do not refuse one another, unless perhaps it is just for a time and by mutual consent, so that you may devote yourselves to prayer and may then associate again; lest the Adversary begin to tempt you because of your deficiency in self-control. (*Notes: "Do not refuse," the tense seems to imply (cp. Matt. 28:5,n.) a statement in the letter from the Church that this asceticism was practised among its married members. Or the tense may be understood as significant of habitual and permanent obligation; as also the present imperative in verse 3.*)
- (Comp): God's word concerning "preparation" came to Moses some 1500 years before and is found in Exodus, nineteenth chapter, verses nine, ten, eleven, fourteen and fifteen: "And the LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for

ever. And Moses told the words of the people unto the LORD. (10) And the LORD said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes, (11) And be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai. (14) And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes. (15) And he said unto the people, Be ready against the third day: come not at *your wives.*" Five hundred years later, Ahimelech, the priest, made certain symbolical demands upon David and Nob: "And the priest answered David, and said, *There* is no common bread under mine hand, but there is hallowed bread; if the young men have kept themselves at least from women. (5) And David answered the priest, and said unto him, Of a truth, women *have been* kept from us about these three days, since I came out, and the vessels of the young men are holy, and *the bread is* in a manner common, yea, though it were sanctified this day in the vessel. (6) So the priest gave him hallowed *bread*; for there was no bread there but the shewbread, that was taken from before the LORD, to put hot bread in the day when it was taken away." (I Samuel 21:4-6.)

I Corinthians 7:6

(A.V.): But I speak this by permission, *and* not of commandment.

- (SNT): But this I say, as to weak persons, not of positive precept.
- (NNT): But I say this by way of permission, not command.
- (JMT): But what I have just said is by way of concession, not command.
- (WNT): Thus much in the way of concession, not of command.

I Corinthians 7:7

- (A.V.): For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that.
- (SNT): For I would that all men might be like me in purity. But every man is endowed with his gift of God; one thus, and another so.
- (NNT): I would that all men were as I myself; but every one hath his own gift from God, one man this, and another that.
- (JMT): I would like all men to be as I am. However, everyone is endowed by God in his own way; he has a gift for the one life or the other.
- (WNT): Yet I would that everybody lived as I do; but each of us has his own special gift from God—one in one direction and one in another.

I Corinthians 7:8

- (A.V.): I say therefore to the unmarried and widows, It is good for them if they abide even as I.
- (SNT): And I say to them who have no wives, and to widows, that it is advantageous to them to remain as I am.

(NNT): I say also to the unmarried and the widows, it is good for them to remain as I am;

(JMT): To the unmarried and to widows I would say this: it is an excellent thing if like me they remain as they are.

(WNT): But I tell the unmarried, and women who are widows, that it is well for them to remain as I am.

I Corinthians 7:9

(A.V.): But if they cannot contain, let them marry: for it is better to marry than to burn.

(SNT): But if they cannot endure (it), let them marry: for it is more profitable to take a wife, than to burn with concupiscence.

(NNT): but if they cannot control themselves, let them marry; for it is better to marry than to burn.

(JMT): Still, if they cannot restrain themselves, let them marry. Better marry than be aflame with passion!

(WNT): If, however, they cannot maintain self-control, by all means let them marry; for marriage is better than the fever of passion.

(Comp): The earliest Scriptural reference to the institution of human marriage, with its significant unity, is recorded in Genesis, second chapter, twenty-fourth verse: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."

I Corinthians 7:10

(A.V.): And unto the married I command, *yet* not I,

but the Lord, Let not the wife depart from *her* husband.

(SNT): And on them who have wives, I enjoin,—not I, but my Lord,—that the woman separate from her husband.

(NNT): But to those who are married it is my command, yet not mine, but the Lord's: Let not the wife separate herself from her husband.

(JMT): For married people these are my instructions (and they are the Lord's, not mine). A wife is not to separate from her husband.—

(WNT): But to those already married my instructions are—yet not mine, but the Lord's—that a wife is not to leave her husband;

(Comp): Paul is referring to Jesus' words: "But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced, committeth adultery." (Matthew 5:32.)

I Corinthians 7:11

(A.V.): But and if she depart, let her remain unmarried, or be reconciled to *her* husband: and let not the husband put away *his* wife.

(SNT): And if she separate, let her remain without a husband, or be reconciled to her husband; and let not the man put away his wife.

(NNT): and if she have separated herself let her remain unmarried, or be reconciled to her husband; and let not the husband put away his wife.

(JMT): if she has separated, she must either remain

single or be reconciled to him—and a husband must not put away his wife.

(WNT): or if she has already left him, let her either remain as she is or be reconciled to him; and that a husband is not to send away his wife.

(Comp): The rebuke of Malachi is pertinent: "Yet ye say, Wherefore? Because the LORD hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet *is* she thy companion, and the wife of thy covenant. (15) And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth. (16) For the LORD, the God of Israel, saith that he hateth putting away: for *one* covereth violence with his garment, saith the LORD of hosts: therefore take heed to your spirit, that ye deal not treacherously." (Malachi 2:14-16.)

I Corinthians 7:12

(A.V.): But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

(SNT): And to the rest, say I,—I, not my Lord,—that if there be a brother, who hath a wife that believeth not, and she is disposed to dwell with him, let him not put her away.

(NNT): But to the rest say I, not the Lord: If any brother hath an unbelieving wife, and she be

satisfied to dwell with him, let him not put her away;

(JMT): To other people I would say (not the Lord): —if any brother has a wife who is not a believer, and if she consents to live with him, he must not put her away;

(WNT): To the rest it is I who speak—not the Lord. If a brother has a wife who is an unbeliever, and she consents to live with him, let him not send her away. (Notes: “The rest;” where only one of the parties is a Christian.)

(Comp): Paul reverses the stand taken during Ezra’s time concerning mixed marriages: “Now when Ezra had prayed, and when he had confessed, weeping and casting himself down before the house of God, there assembled unto him out of Israel a very great congregation of men, and women, and children: for the people wept very sore. (2) And Schechaniah the son of Jehiel, *one* of the sons of Elam, answered and said unto Ezra, We have trespassed against our God, and have taken strange wives of the people of the land: yet now there is hope in Israel concerning this thing. (3) Now therefore let us make a covenant with our God to put away all the wives, and such as are born of them, according to the counsel of my lord, and of those that tremble at the commandment of our God; and let it be done according to the law. (4) Arise; for *this matter belongeth* unto thee: we also *will be* with thee: be of good courage, and do *it*. (5) Then arose Ezra, and made the chief

priests, the Levites, and all Israel, to swear that they should do according to this word. And they sware." (Ezra 10:1-5.)

I Corinthians 7:13

- (A.V.): And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.
- (SNT): And that woman, who hath a husband that believeth not, and he is disposed to dwell with her, let her not forsake her husband.
- (NNT): and if a wife hath an unbelieving husband, and he be satisfied to dwell with her, let her not put her husband away.
- (JMT): and if any wife has a husband who is not a believer, and if he consents to live with her, she must not put her husband away.
- (WNT): And a woman who has an unbelieving husband—if he consents to live with her, let her not separate from him.

I Corinthians 7:14

- (A.V.): For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.
- (SNT): For the husband who believeth not, is sanctified by the wife that believeth; and the wife who believeth not, is sanctified by the husband that believeth: otherwise their children would be impure; but now are they pure.
- (NNT): For the unbelieving husband hath been made holy by his wife, and the unbelieving wife hath been made holy by the brother; otherwise

were your children unclean, but, as it is, they are holy.

(JMT): For the unbelieving husband is consecrated in the person of his wife, and the unbelieving wife is consecrated in the person of the Christian brother she has married;

(WNT): For, in such cases, the unbelieving husband has become—and is—holy through union with a Christian woman, and the unbelieving wife is holy through union with a Christian brother. Otherwise your children would be unholy, but in reality they have a place among God's people. (*Notes: "Has become—and is—holy;" has a place, so to speak, in the outer court of the Christian Temple.*)

I Corinthians 7:15

(A.V.): But if the unbelieving depart, let him depart. A brother or sister is not under bondage in such cases: but God hath called us to peace.

(SNT): But if the unbeliever separateth, let him separate: A brother or sister is not in bondage in such cases: it is to peace, God hath called us.

(NNT): But if the unbelieving separateth himself, let him separate himself; a brother or a sister is not under bondage in such cases. But God hath called you to be in peace.

(JMT): (Should the unbelieving partner be determined to separate, however, separation let it be; in such cases the Christian brother or sister is not tied to marriage.) It is to a life of peace that God has called us.

(WNT): If, however, the unbeliever is determined to leave, let him or her do so. Under such cir-

cumstances the Christian man or woman is no slave; God has called us to live lives of peace. (Notes: "Is determined to leave;" "If the unbelieving one leaves" would represent a different word in the Greek for 'if' and a part of the verb not used here. "Has called us;" 'And we are His called ones' is implied in the tense of the Greek verb, which the English perfect quite inadequately represents. "To live lives of peace;" literally simply 'in peace.' Not 'to' or 'into' 'peace.' The sense seems to be, 'do not live in an atmosphere of strife, being free to escape from it; for God eternally dwells in an atmosphere of peace and He calls us to participate and rejoice in it.')

I Corinthians 7:16

- (A.V.): For what knowest thou, O wife, whether thou shalt save *thy* husband? or how knowest thou, O man, whether thou shalt save *thy* wife?
- (SNT): For how knowest thou, O wife, whether thou wilt procure life to thy husband? Or, thou husband, knowest thou, whether thou wilt procure life to thy wife?
- (NNT): For how dost thou know, O wife, but that thou mayst save thy husband? or how dost thou know, O husband, but that thou mayst save thy wife?
- (JMT): O wife, how do you know you may not save your husband? O husband, how do you know you may not save your wife?
- (WNT): For what assurance have you, O woman, as to whether you will save your husband? Or what assurance have you, O man, as to whether you will save your wife? (Notes: "You will save;" or possibly 'you will not save.')

I Corinthians 7:17

- (A.V.): But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches.
- (SNT): Every one, however, as the Lord hath distributed to him, and every one as God hath called him, so let him walk. And also thus I enjoin upon all the churches.
- (NNT): But let every one continue to walk in the lot which the Lord appointed him, in the condition in which God called him. And this direction I give in all the churches.
- (JMT): Only, everyone must lead the lot assigned him by the Lord; he must go on living the life in which God's call came to him. (Such is the rule I lay down for all the churches).
- (WNT): Only, whatever be the condition in life which the Lord has assigned to each individual—and whatever the condition in which he was living when God called him—in that let him continue. This is what I command in all the Churches. (*Notes: "Only;" marking an exception to the 'is not a slave' of verse 15. The Greek expression (like the equivalent 'sino' in Spanish) is limited in the N. T. to use after a negative, with the solitary exception of Acts 26:32. "The condition;" in the sense shown by the examples in verses 18, 21; not meaning 'trade' or 'occupation.'*)

I Corinthians 7:18

- (A.V.): Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised.
- (SNT): Is a circumcised person called, let him not re-

vert to uncircumcision: and if one uncircumcised be called, let him not become circumcised.

(NNT): Was any one called being circumcised, let him not become as if uncircumcised; hath any one been called in uncircumcision, let him not become circumcised.

(JMT): Was a man circumcised at the time he was called? Then he is not to efface the marks of it. Has any man been called when he was uncircumcised? Then he is not to get circumcised.

(WNT): Was any one already circumcised when called? Let him not have recourse to the surgeons. Was any one uncircumcised when called? Let him remain uncircumcised.

I Corinthians 7:19

(A.V.): Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

(SNT): For circumcision is nothing, neither is uncircumcision; but the keeping of God's commands.

(NNT): Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

(JMT): Circumcision counts for nothing, uncircumcision counts for nothing; obedience to God's commands is everything.

(WNT): Circumcision is nothing, and uncircumcision is nothing; obedience to God's commandments is everything.

(Comp): This text—repeated by Paul in Galatians, fifth

chapter, verse six, and chapter six, verse fifteen—was claimed by the early Christian fathers to have been a quotation from the “Revelation of Moses”—an apocryphal work of unknown origin and period.

I Corinthians 7:20

- (A.V.): Let every man abide in the same calling wherein he was called.
- (SNT): Let every one continue in the vocation, in which he was called.
- (NNT): Let every one remain in the same calling in which he was called.
- (JMT): Everyone must remain in the condition of life where he was called.
- (WNT): Whatever be the condition in life in which a man was, when he was called, in that let him continue. (*Notes: “Condition;” in Galatians 3:28, “the Apostle enumerated the three fundamental conceptions which at once divide and unite the race, that of Jew or Greek (the national distinction), that of slave and free (the social distinction), and that of male and female (the physical distinction)” (Edwards).)*

I Corinthians 7:21

- (A.V.): Art thou called *being* a servant? care not for it: but if thou mayest be made free, use *it* rather.
- (SNT): If thou wert called, being a servant; let it not trouble thee. But if thou canst be made free, choose it rather than to serve.
- (NNT): Wast thou called being a slave, care not for it; but even if thou canst be made free, use it rather.

(JMT): You were a slave when you were called? Never mind. Of course, if you do find it possible to get free, you had better avail yourself of the opportunity.

(WNT): Were you a slave when God called you? Let not that weigh on your mind. And yet if you can get your freedom, take advantage of the opportunity.

I Corinthians 7:22

(A.V.): For he that is called in the Lord, *being* a servant, is the Lord's freeman: likewise also he that is called, *being* free, is Christ's servant.

(SNT): For he that is called by our Lord, being a servant, is God's freedman: likewise, he that is called, being a free man, is the Messiah's servant.

(NNT): For he that was called in the Lord, being a slave, is the Lord's freeman. In like manner the freeman, who is called, is Christ's slave.

(JMT): But a slave who is called to be in the Lord is a freedman of the Lord. Just as a free man who is called is a slave of Christ

(WNT): For a Christian, if he was a slave when called, is the Lord's freed man, and in the same way a free man, if called, becomes the slave of Christ. (*Notes: "A Christian;" literally 'the (man) in the Lord.'*)

(Comp): David has voiced this thought in his Psalm: "O LORD, truly I *am* thy servant; I *am* thy servant, *and* the son of thine handmaid: thou hast loosed my bonds." (Psalm 116:16.)

I Corinthians 7:23

- (A.V.): Ye are bought with a price; be not ye the servants of men.
- (SNT): Ye are bought with a price; become not the servants of men.
- (NNT): Ye were bought with a price; become not the slaves of men.
- (JMT): (for you were bought for a price; you must not turn slaves to any man).
- (WNT): You have all been redeemed at infinite cost: do not become slaves to men. (*Notes: "Redeemed at infinite cost;" literally—"bought for a price." "Do not become;" not "do not be," which is inexact and would be a direct incentive to revolt. If you are free, do not sell your freedom.*)
- (Comp): It is interesting to recall the solemn rite performed on behalf of a slave sold by his master to the various gods. The owner and slave went to the temple and specified the particular "god" to whom the slave was to be given. The priest then paid the owner the stipulated amount out of the temple treasury. This sum had previously been received from the slave—money from his own earnings. The slave was then the property of the "god" and could never again be owned by any man. He was therefore considered a free man from that standpoint. We see in Paul's use of this figure another instance of his marvelous adaptation. In Leviticus we read: "For they *are* my servants, which I brought forth out of the land of Egypt: they shall not be sold as bondmen. (43) Thou shalt not rule over him with

rigour, but shalt fear thy God." (Leviticus 25:42-43.)

I Corinthians 7:24

- (A.V.): Brethren, let every man, wherein he is called, therein abide with God.
- (SNT): Let every one, my Brethren, continue with God, in whatever (state) he was called.
- (NNT): In that state, brethren, in which he was called, let every one remain with God.
- (JMT): Brothers, everyone must remain with God in the condition of life where he was called.
- (WNT): Where each one stood when he was called, there, brethren, let him still stand—close to God.
- (Comp): Scholars are fond of referring to the following instances of "abiding" or "walking with God": "And Enoch walked with God; and he *was* not, for God took him." (Genesis 5:24.) "These *are* the generations of Noah: Noah was a just man, *and* perfect in his generations, *and* Noah walked with God." (Genesis 6:9.) "After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I *am* thy shield, *and* thy exceeding great reward." (Genesis 15:1.)

I Corinthians 7:25

- (A.V.): Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful.
- (SNT): And concerning virginity, I have no precept from God; but I give counsel, as a man who

hath obtained mercy from God to be a believer.

(NNT): Now concerning virgins, I have no commandment of the Lord; but I give my judgment, as one that hath obtained mercy of the Lord to be faithful.

(JMT): I have no orders from the Lord for unmarried women, but I will give you the opinion of one whom you can trust, after all the Lord's mercy to him.

(WNT): Concerning unmarried women I have no command to give you from the Lord; but I offer you my opinion, which is that of a man who, through the Lord's mercy, is deserving of your confidence.

I Corinthians 7:26

(A.V.): I suppose therefore that this is good for the present distress; *I say*, that *it is* good for a man so to be.

(SNT): And I think this is suitable, on account of the necessity of the times; it is advantageous for man to remain as he is.

(NNT): I think, then, that it is well, on account of the impending distress, for a man to remain as he is.

(JMT): Well, what I think is this: that, considering the imminent distress in these days, it would be an excellent plan for you to remain just as you are.

(WNT): I think then that, taking into consideration the distress which is now upon us, it is well for a man to remain as he is.

- (Comp): The original Greek meaning of "I suppose", carried a very definite sense of decided judgment—another instance of the unfortunate loss of definiteness accruing from translation.

I Corinthians 7:27

- (A.V.): Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.
- (SNT): Art thou bound to a wife? Seek not a release. Art thou free from a wife? Seek not a wife.
- (NNT): Art thou bound to a wife, seek not to be loosed from her; art thou loosed from a wife, do not seek for one.
- (JMT): Are you tied to a wife? Never try to untie the knot. Are you free? Never try to get married.
- (WNT): Are you bound to a wife? Do not seek to get free. Are you free from the marriage bond? Do not seek for a wife.

I Corinthians 7:28

- (A.V.): But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you.
- (SNT): But if thou takest a wife, thou sinnest not. And if a maiden is given to a husband, she sinneth not. But they who are such, will have trouble in the body: but I am forbearing to you.
- (NNT): But if thou hast married, thou hast committed no sin; and if a virgin hath married, she hath committed no sin. Such, however, will

have trouble in the flesh, which I desire to spare you.

(JMT): Of course, if you are actually married, there is no sin in that; and if a maid marries, there is no sin in that. (At the same time those who marry will have outward trouble—and I would spare you that.)

(WNT): Yet if you marry, you have not sinned; and if a maiden marries, she has not sinned. Such people, however, will have outward trouble. But I am for sparing you. (*Notes: "If you marry," the literal rendering of the verb is 'shall have married,' and so in the next clause.—"Outward trouble," literally; 'affliction for the flesh.'*)

(Comp): The word "trouble" of the King James Version is rendered "pressure" in Strong's Concordance—a term conveying accurately the world-imposed supposititious mental laws to be grappled with and overcome.

I Corinthians 7:29

(A.V.): But this I say, brethren, the time *is* short: it remaineth, that both they that have wives be as though they had none;

(SNT): And this I say, my Brethren, that the time to come is short; so that they who have wives, should be as if they had none;

(NNT): But this I say, brethren, the time that remaineth is short; that both they that have wives may be as though they had none;

(JMT): I mean, brothers,—the interval has been shortened; so let those who have wives live as if they had none,

(WNT): Yet of this I warn you, brethren: the time

has been shortened—so that henceforth those who have wives should be as though they had none, (*Notes: (vv. 29-31) The nearness, yet uncertainty, of the time of Christ's Coming was the regulative element in their Christian lives. "Shortened—so that henceforth," V.L. 'is henceforth shortened . . . so that.'*)

- (Comp): Scholars believe that Ezekiel's thought may be seen in this verse: "The time is come, the day draweth near: let not the buyer rejoice, nor the seller mourn; for wrath is upon all the multitude thereof." (Ezekiel 7:12.)

I Corinthians 7:30

- (A.V.): And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;
- (SNT): and they who weep, as if they wept not; and they who rejoice, as if they rejoiced not; and they who buy, as if they acquired not;
- (NNT): and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;
- (JMT): let mourners live as if they were not mourning, let the joyful live as if they had no joy, let buyers live as if they had no hold on their goods
- (WNT): those who weep as though they did not weep, those who rejoice as though they did not rejoice, those who buy as though they did not possess,

I Corinthians 7:31

- (A.V.): And they that use this world, as not abusing *it*: for the fashion of this world passeth away.
- (SNT): and those occupied with this world, not going beyond the just using: for the fashion of this world is passing away.
- (NNT): and they that use this world as not abusing it; for the outward condition of this world is passing away;
- (JMT): let those who mix in the world live as if they were not engrossed in it, for the present phase of things is passing away.
- (WNT): and those who use the world as not using it to the full. For the world as it now exists is passing away.
- (Comp): David declared: "Surely every man walketh in a vain show; surely they are disquieted in vain: he heapeth up *riches*, and knoweth not who shall gather them." (Psalm 39:6.)

The words "passeth away" convey in the Greek the sense of "passing by"—truly an accurate word picture revealing the thought of ever changing views rapidly disappearing into the faint mists of vision and memory, or, dissolving into oblivion.

I Corinthians 7:32

- (A.V.): But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord:
- (SNT): And therefore I wish you to be without solicitude. For he who hath not a wife, consid-

ereth the things of his Lord, how he may please his Lord.

(NNT): and I would have you free from anxious cares. He that is unmarried careth about the things of the Lord, how he may please the Lord;

(JMT): I want you to be free from all anxieties. The unmarried man is anxious about the Lord's affairs, how best to satisfy the Lord;

(WNT): And I would have you free from worldly anxiety. An unmarried man concerns himself with the Lord's business—how he shall please the Lord;

I Corinthians 7:33

(A.V.): But he that is married, careth for the things that are of the world, how he may please *his* wife.

(SNT): And he who hath a wife, is anxious about the world, how he may please his wife.

(NNT): but he that is married careth about the things of the world, how to please his wife.

(JMT): the married man is anxious about worldly affairs, how best to satisfy his wife—so he is torn in two directions.

(WNT): but a married man concerns himself with the business of the world—how he shall please his wife.

I Corinthians 7:34

(A.V.): There is difference *also* between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is

married careth for the things of the world, how she may please *her* husband.

(SNT): There is a difference also between a wife and a maiden. She who is without a husband, thinketh of things pertaining to her Lord, that she may be holy in her body and in her spirit. But she who hath a husband, thinketh of things pertaining to the world, how she may please her husband.

(NNT): There is a difference also between a wife and a virgin; the unmarried woman careth about the things of the Lord, to be holy, both in body and in spirit; but she that is married careth about the things of the world, how to please her husband.

(JMT): The unmarried woman or the maid is also anxious about the Lord's affairs, how to be consecrated, body and spirit; once married, she is anxious about worldly affairs, how best to satisfy her husband.

(WNT): There is a difference too between a married and an unmarried woman. She who is unmarried concerns herself with the Lord's business—that she may be holy both in body and spirit; but the married woman concerns herself with the business of the world—how she shall please her husband.

(Comp): See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, Page 609, I Cor. 7:34.

I Corinthians 7:35

(A.V.): And this I speak for your own profit; not that I may cast a snare upon you, but for that

which is comely, and that ye may attend upon the Lord without distraction.

(SNT): And this I say for your advantage; I am not laying a snare for you; but that ye may be faithful towards your Lord, in a suitable manner, while not minding worldly things.

(NNT): And this I say for your own profit; not to cast a noose over you, but with a view to what is becoming, and that ye may attend upon the Lord without distraction.

(JMT): I am saying this in your own interests. Not that I want to restrict your freedom. It is only to secure decorum and concentration upon a life of devotion to the Lord.

(WNT): Thus much I say in your own interest; not to lay a trap for you, but to help towards what is becoming, and enable you to wait on the Lord without distraction.

I Corinthians 7:36

(A.V.): But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of *her* age, and need so require, let him do what he will, he sinneth not: let them marry.

(SNT): But if any one thinketh that there is reproach, on account of his maiden (daughter), because she hath passed her time, and he hath not presented her to a husband, (and) it be fitting that he present her; let him do what he desireth, he sinneth not; let her be married.

(NNT): But if any one thinketh that he behaveth improperly in respect to his virgin (daughter),

if she pass the flower of her age (without being married), and if it must be so, let him do what he will, he committeth no sin; let them marry.

(JMT): At the same time, if any man considers he is not behaving properly to the maid who is his spiritual bride, if his passions are strong and if it must be so, then let him do what he wants—let them be married; it is no sin for him.

(WNT): If, however, a father thinks he is acting unbecomingly towards his still unmarried daughter if she be past the bloom of her youth, and so the matter is urgent, let him do what she desires; he commits no sin; she and her suitor should be allowed to marry.
(Notes: "*She and her suitor*;" literally '*they*.')

(Comp): Conybeare translates this text as follows: "But if any man thinks that he is treating his virgin daughter in an unseemly manner, by leaving her unmarried beyond the flower of her age, and if need so require, let him act according to his will; he may do so without sin; let them marry."

I Corinthians 7:37

(A.V.): Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.

(SNT): But he who hath firmly determined in his own mind, and nothing compelleth him, and he can act his own pleasure, and he so judgeth

in his heart, that he keep his maiden (daughter), he doeth commendably.

(NNT): But if any one is settled in his purpose, and is under no necessity, but is free to act as he will, and hath determined in his heart to keep his own virgin daughter (unmarried), he doeth well.

(JMT): But the man of firm purpose who has made up his mind, who, instead of being forced against his will, has determined to himself to keep his maid a spiritual bride—that man will be doing the right thing.

(WNT): But if a father stands firm in his resolve, being free from all external constraint and having a legal right to act as he pleases, and in his own mind has come to the decision to keep his daughter unmarried, he will do well.

I Corinthians 7:38

(A.V.): So then, he that giveth *her* in marriage doeth well; but he that giveth *her* not in marriage doeth better.

(SNT): And therefore, he who presenteth his maiden (daughter), doeth commendably; and he who presenteth not his maiden (daughter), doeth very commendably.

(NNT): So then he that giveth her in marriage doeth well; and he that doth not give her in marriage doeth better.

(JMT): Thus both are right alike in marrying and in refraining from marriage, but he who does not marry will be found to have done better.

(WNT): So that he who gives his daughter in mar-

riage does well, and yet he who does not give her in marriage will do better.

I Corinthians 7:39

- (A.V.): The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.
- (SNT): A woman, while her husband liveth, is bound by the law; but if her husband sleepeth (in death), she is free to marry whom she pleaseth, (yet) only in the Lord.
- (NNT): The wife is bound to her husband as long as he liveth; but if her husband die, she is free to marry whom she will, only in the Lord.
- (JMT): A woman is bound to her husband during his lifetime; but if he dies, she is free to marry anyone she pleases—only, it must be a Christian.
- (WNT): A woman is bound to her husband during the whole period that he lives; but if her husband dies, she is at liberty to marry whom she will, provided that he is a Christian.
(Notes: "*Dies*;" literally '*shall have fallen asleep*.')

I Corinthians 7:40

- (A.V.): But she is happier if she so abide, after my judgment: and I think also that I have the spirit of God.
- (SNT): But she is happier, in my opinion, if she remain so: and I think also, that I have the Spirit of God.
- (NNT): But she is happier if she remain as she is, in

my opinion; and I too think that I have the Spirit of God.

(JMT): However, she is happier if she remains as she is; that is my opinion—and I suppose I have the Spirit of God as well as other people!

(WNT): But in my judgment, her state is a more enviable one if she remains as she is; and I also think that I have the Spirit of God. (*Notes: "More enviable;" literally 'more blessed.'*)

CHAPTER VIII.

I Corinthians 8:1

- (A.V.): Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.
- (SNT): And concerning sacrifices to idols, we know, that in all of us there is knowledge; and knowledge inflateth, but love edifieth.
- (NNT): Now concerning the things offered in sacrifice to idols, we know that we all have knowledge. Knowledge puffeth up, but love edifieth;
- (JMT): With regard to food that has been offered to idols. Here, of course, 'we all possess knowledge'! Knowledge puffs up, love builds up.
- (WNT): Now as to things which have been sacrificed to idols. This is a subject which we already understand—because we all have knowledge of it. Knowledge, however, tends to make people conceited; it is love that builds us up. (*Notes: "Already understand—because;" or 'already understand that.'*)
- (Comp): Scholars agree that this verse was written in answer to other questions in the lost letter of the Corinthian Church. They claim that the words "we all have knowledge" are a quotation from that letter—a quotation which Paul makes good use of.
- It was Isaiah who declared: "For thou hast trusted in thy wickedness: thou hast said,

None seeth me. Thy wisdom and thy knowledge it hath perverted thee: and thou hast said in thine heart, I *am*, and none else beside me." (Isaiah 47:10.)

I Corinthians 8:2

- (A.V.): And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.
- (SNT): And if any one thinketh that he knoweth anything, he knoweth nothing yet, as he ought to know (it).
- (NNT): if any one think that he knoweth anything, he knoweth nothing yet, as he ought to know;
- (JMT): Whoever imagines he has attained to some degree of knowledge, does not possess the true knowledge yet;
- (WNT): If any one imagines that he already possesses any true knowledge, he has as yet attained to no knowledge of the kind to which he ought to have attained;
- (Comp): The prophet Nahum declared: "The LORD *is* good, a strong hold in the day of trouble; and he knoweth them that trust in him." (Nahum 1:7.)

I Corinthians 8:3

- (A.V.): But if any man love God, the same is known of him.
- (SNT): But if any one loveth God, that man is known of him.
- (NNT): but if any one love God, the same is known by Him.
- (JMT): but if anyone loves God, he is known by Him.

(WNT): but if any one loves God, that man is known by God.

(Comp): Isaiah described an idol in these fitting terms: "Behold, ye *are* of nothing, and your work of nought: an abomination is *he that* chooseth you." (Isaiah 41:24.)

In his famous exhortation to obedience, Moses declared: "Know therefore this day, and consider *it* in thine heart, that the LORD *he is* God in heaven above, and upon the earth beneath: *there is* none else." (Deuteronomy 4:39.)

I Corinthians 8:4

(A.V.): As concerning therefore the eating of those things that are offered in sacrifice into idols, we know that an idol is nothing in the world, and that there is none other God but one.

(SNT): As to the eating of the sacrifices of idols, therefore, we know that an idol is nothing in the world; and that there is no other God, but one.

(NNT): Concerning the eating of the things offered in sacrifice to idols, then, we know that an idol is nothing in the world, and that there is no other God but one.

(JMT): Well then, with regard to food that has been offered to idols, I am quite aware that 'there is no such thing as an idol in the world' and that 'there is only the one God.'

(WNT): As to eating things which have been sacrificed to idols, we are fully aware that an idol is nothing in the world, and that there is no God but One. (*Notes: "That an idol is nothing;"*

or, possibly, 'that there is no idol,' though it is hard to reconcile the latter rendering with Acts 17:16. 1 Cor. 10:19 also favours the 'is nothing,' and so do the ancient Versions. Another interpretation is that in all Creation there is no such thing as a visible image of the true God; but this would require the insertion here of an important word which, as a matter of fact, is absent.)

I Corinthians 8:5

- (A.V.): For though there be that are called gods, whether in heaven or in earth, (as there be gods many and lords many,)
- (SNT): For although there are what are called gods, whether in heaven or on earth, (as there are gods many, and lords many,)
- (NNT): For though there are those that are called gods, whether in heaven or on earth; as there are gods many; and lords many;
- (JMT): (So-called gods there may be, in heaven or on earth—as indeed there are plenty of them, both gods and 'lords'—
- (WNT): For if so-called gods do exist, either in Heaven or on earth—and in fact there are many such gods and many such lords—
- (Comp): See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 609, I Cor. 8:5.
See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, I Cor. 8:5.

I Corinthians 8:6

- (A.V.): But to us *there is but* one God, the Father, of

whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him.

(SNT): yet to us, on our part, there is one God, the Father, from whom are all things, and we in him; and one Lord, Jesus the Messiah, by whom are all things, and we also by him.

(NNT): yet to us there is but one God, the Father, from whom are all things, and we to him; and one Lord Jesus Christ, through whom are all things, and we through him.

(JMT): but for us there is one God, the Father, from whom all comes, and for whom we exist; one Lord, Jesus Christ, by whom all exists, and by whom we exist.)

(WNT): yet *we* have but one God, the Father, who is the source of all things and for whose service we exist, and but one Lord, Jesus Christ, through whom we and all things exist.

(Comp): Conybeare translates this verse in this manner: "Yet to us there is but one God, the Father, from whom are all things, and unto whom we live; and one Lord, Jesus Christ, by whom the life of all things, and our life also, is sustained."

I Corinthians 8:7

(A.V.): Howbeit *there is* not in every man that knowledge: for some, with conscience of the idol unto this hour, eat *it* as a thing offered unto an idol; and their conscience being weak is defiled.

(SNT): But there is not (this) knowledge in every man; for there are some, who, to the present

time, in their conscience, eat (it) as an offering to idols; and because their conscience is weak, it is defiled.

(NNT): But there is not in all men this knowledge; for some, with a conscience directed toward the idol even now, eat of it as a thing offered in sacrifice to an idol, and their conscience, being weak, is defiled.

(JMT): But remember, it is not everyone who has this 'knowledge.' Some who have hitherto been accustomed to idols eat the food as food which has been really offered to an idol, and so their weaker conscience is contaminated.

(WNT): But all believers do not recognize these facts. Some, from force of habit in relation to the idol, even now eat idol sacrifices as such, and their consciences, being but weak, are polluted. (*Notes: "All believers;" or 'all of you.' Some brethren are weak, verse 11. "From force of habit;" in other words, through (or, in) their consciousness of the idol.'*)

(Comp): Centuries of "sacrificing" to one god or another, or even to Jehovah, naturally led to the definitely associating of certain portions of an animal with certain tribal customs or gods. The worship or recognition of the one God—even to the limited extent characterizing Primitive Christianity—naturally was seen to be in conflict with the older and better established beliefs regarding worship. The interim of development out of, and away from, this idolatry was a period of tremendous wrestlings. Such wrestlings continued until the individual had carried his struggle

—as did Jacob—up to the point where the spiritual fact became part of himself.

I Corinthians 8:8

- (A.V.): But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.
- (SNT): But food doth not bring us near to God; for if we eat, we do not abound; and if we eat not, we are not in want.
- (NNT): But food will not recommend us to God; if we do not eat, we are not the worse; nor if we do eat, are we the better.
- (JMT): Now mere food will not bring us any nearer to God; if we abstain we do not lose anything, and if we eat we do not gain anything.
- (WNT): It is true that a particular kind of food will not bring us into God's presence; we are neither inferior to others if we abstain from it, nor superior to them if we eat it.

I Corinthians 8:9

- (A.V.): But take heed, lest by any means this liberty of your's become a stumblingblock to them that are weak.
- (SNT): See to it, however, lest this your authority become a stumbling-block to the weak.
- (NNT): But take heed, lest this liberty of yours become a stumbling-block to the weak.
- (JMT): But see that the exercise of your right does not prove any stumbling-block to the weak.
- (WNT): But take care lest this liberty of yours should prove a hindrance to the progress of weak believers.

I Corinthians 8:10

- (A.V.): For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols;
- (SNT): For if one should see thee in whom there is knowledge, reclining in the temple of idols, will not his conscience, seeing he is a weak person, be encouraged to eat what is sacrificed?
- (NNT): For if any one see thee, who hast knowledge, at table in an idol's temple, will not the conscience of him that is weak be emboldened to eat the things offered to idols?
- (JMT): Suppose anyone sees you, a person of enlightened mind, reclining at meat inside an idol's temple; will that really 'fortify this weak conscience'? Will it not embolden him to violate his scruples of conscience by eating food that has been offered to idols?
- (WNT): For if any one were to see you, who know the real truth of this matter, reclining at table in an idol's temple, would not his conscience (supposing him to be a weak believer) be emboldened to eat the food which has been sacrificed to the idol? (*Notes: "At table;" at a sacrificial banquet with a party of heathen friends. "Be emboldened;" literally 'be edified' by your (supposed) good example. Influenced by you he will eat although he believes he is sinning by so doing !—Ed.*)

I Corinthians 8:11

- (A.V.): And through thy knowledge shall the weak brother perish, for whom Christ died?

- (SNT): And by thy knowledge, he who is feeble, and on account of whom the Messiah died, will perish.
- (NNT): For through thy knowledge he that is weak perisheth,—the brother for whom Christ died!
- (JMT): He is ruined, this weak man, ruined by your 'enlightened mind,' this brother for whose sake Christ died!
- (WNT): Why, your knowledge becomes the ruin of the weak believer—your brother, for whom Christ died! (*Notes: "Your knowledge . . . ruin of the weak believer;" literally 'weak (believer) is ruined through (or, through acting on) your knowledge.'*)

I Corinthians 8:12

- (A.V.): But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.
- (SNT): And if ye thus sin against your brethren, and wound the consciences of the feeble, ye sin against the Messiah.
- (NNT): But when ye so sin against the brethren, and wound their weak conscience, ye sin against Christ.
- (JMT): By sinning against the brotherhood in this way and wounding their weaker consciences, you are sinning against Christ.
- (WNT): Moreover when you thus sin against the brethren and wound their weak consciences, you are, in reality, sinning against Christ.

I Corinthians 8:13

- (A.V.): Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.
- (SNT): Wherefore, if food is a stumbling-block to my brother, I will for ever eat no flesh, lest I should be a stumbling-block to my brother.
- (NNT): Wherefore, if food cause my brother to fall, I will eat no flesh for ever, lest I cause my brother to fall.
- (JMT): Therefore if food is any hindrance to my brother's welfare, sooner than injure him I will never eat flesh as long as I live, never!
- (WNT): Therefore if what I eat causes my brother to fall, never again to the end of my days will I touch any kind of animal food, for fear I should cause my brother to fall.

CHAPTER IX.

I Corinthians 9:1

- (A.V.): Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?
- (SNT): Am I not a free man? Or, am I not a legate? Or, have I not seen Jesus Messiah our Lord? Or, have ye not been my work in my Lord?
- (NNT): Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are not ye my work in the Lord?
- (JMT): Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not the work I have accomplished in the Lord?
- (WNT): Am I not free? Am I not an Apostle? Can it be denied that I have seen Jesus, our Lord? Are not you yourselves my work in the Lord?
- (Comp): Conybeare throws light upon this verse in his translation: "Am I indeed 'no true apostle?' Am I indeed 'subject to man's authority?' Have I indeed 'never seen Jesus Christ our Lord?' Can it be denied that you are the fruits of my labour in the Lord?' "

I Corinthians 9:2

- (A.V.): If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.
- (SNT): And if I have not been a legate to others, yet I have been so to you; and ye are the seal of my legateship.

(NNT): If I am not an apostle to others, yet surely I am to you; for the seal of my apostleship are ye in the Lord.

(JMT): To other people I may be no apostle, but to you I am, for you are the seal set upon my apostleship in the Lord.

(WNT): If to other men I am not an Apostle, yet at any rate I am one to you; for your very existence as a Christian Church is the seal of my Apostleship.

I Corinthians 9:3

(A.V.): Mine answer to them that do examine me is this,

(SNT): And (my) apology to my judgers, is this:

(NNT): This is my answer to those who question my authority.

(JMT): Here is my reply to my inquisitors.

(WNT): That is how I vindicate myself to those who criticize me.

I Corinthians 9:4

(A.V.): Have we not power to eat and to drink?

(SNT): Have we not authority, to eat and to drink?

(NNT): Have we not a right to eat and drink?

(JMT): Have we no right to eat and drink at the expense of the churches?

(WNT): Have we not a right to claim food and drink?
(Notes: "To claim food and drink;" at the expense of the Churches.)

(Comp): The Mosaic ordinance provided that the priests were to be supported out of the temple treasury. Paul's enemies realizing that he

was not availing himself of the ancient right, declared that this was proof that he did not consider himself a true apostle.

I Corinthians 9:5

- (A.V.): Have we not power to lead about a sister, a wife, as well as other apostles, and *as* the brethren of the Lord, and Cephas?
- (SNT): Or have we not authority to carry about with us a sister as a wife; just as the other legates, and the brothers of our Lord, and as Cephas?
- (NNT): Have we not a right to carry about with us a sister as a wife, as well as the other apostles, and the brothers of the Lord, and Cephas?
- (JMT): Have we no right to travel with a Christian wife, like the rest of the apostles, like the brothers of the Lord, like Cephas himself?
- (WNT): Have we not a right to take with us on our journeys a Christian sister as our wife, as the rest of the Apostles do—and the Lord's brothers and Peter? (*Notes: "Peter," literally 'Cephas.'*)
- (Comp): It may not be amiss to remind the reader that, at the time Paul was writing this epistle, Peter was traveling with his wife, as a missionary.

I Corinthians 9:6

- (A.V.): Or I only and Barnabas, have not we power to forbear working?
- (SNT): Or I only, and Barnabas, have we no right to forbear labor?

- (NNT): Or am I alone and Barnabas bound to labor with our own hands?
- (JMT): What! are we the only ones, myself and Barnabas, who are denied the right of abstaining from work for our living?
- (WNT): Or again, is it only Barnabas and myself who are not at liberty to give up working with our hands? (*Notes: "Barnabas and myself," literally 'myself and Barnabas.'*)
- (Comp): Conybeare translates this question as follows: "Or do they think that I and Barnabas alone have no right to be maintained, except by the labour of our own hands?"

I Corinthians 9:7

- (A.V.): Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?
- (SNT): Who, that serveth in war, (doth so) at his own expense? Or who, that planteth a vineyard, eateth not of its fruits? Or who, that tendeth sheep, eateth not of the milk of his flocks?
- (NNT): Who ever serveth as a soldier at his own charges? Who planteth a vineyard without eating its fruit? Or who tendeth a flock and doth not eat of the milk of the flock?
- (JMT): Does a soldier provide his own supplies? Does a man plant a vineyard without eating its produce? Does a shepherd get no drink from the milk of the flock?
- (WNT): What soldier ever serves at his own cost?

Who plants a vineyard and yet does not eat any of the grapes? Or who tends a herd of cattle and yet does not taste their milk? (*Notes: "Herd of cattle;" or 'flock.' In Gen. 32:16, LXX., the word is applied to goats, sheep, camels, oxen, and asses. A. V. 'drove.'*—Ed.)

(Comp): Paul combines two Old Testament passages: "And what man *is he* that hath planted a vineyard, and hath not *yet* eaten of it?" (Deuteronomy 20:6) and "Whoso keepeth the fig tree shall eat the fruit thereof;" (Proverbs 27:18.)

I Corinthians 9:8

(A.V.): Say I these things as a man? or saith not the law the same also?

(SNT): Is it as a man, I say these things? Behold, the law also saith them.

(NNT): Is it on man's authority that I am saying these things, or doth not the Law too say the same?

(JMT): Human arguments, you say? But does not Scripture urge the very same?

(WNT): Am I making use of merely worldly illustrations? Does not the Law speak in the same tone?

I Corinthians 9:9

(A.V.): For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

(SNT): For it is written in the law of Moses, Thou shalt not muzzle the ox that thresheth. Hath God regard for oxen?

- (NNT): For it is written in the law of Moses: "Thou shalt not muzzle an ox while treading out grain." Is it for oxen that God careth?
- (JMT): It is written in the law of Moses, *You must not muzzle an ox when he is treading the grain.* Is God thinking here about cattle?
- (WNT): For in the Law of Moses it is written, "THOU SHALT NOT MUZZLE AN OX WHILE IT IS TREADING OUT THE GRAIN." Is God simply thinking about the oxen?
- (Comp): This quotation is found in Deuteronomy, twenty-fifth chapter, fourth verse: "Thou shalt not muzzle the ox when he treadeth out *the corn.*"

I Corinthians 9:10

- (A.V.): Or saith he *it* altogether for our sakes? For .. our sakes, no doubt, *this* is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.
- (SNT): But manifest it is, for whose sake he said it. And indeed, for our sakes it was written: because the plougher ought to plough in hope, and the thresher in hope of fruit.
- (NNT): Or doth he say it altogether on our account? On our account, no doubt, it was written, that he who plougheth ought to plough in hope, and that he who thrasheth should do it in the hope of partaking.
- (JMT): Or is he speaking purely for our sakes? Assuredly for our sakes. This word was written for us, because the ploughman needs to

plough in hope, and the thresher to thresh in the hope of getting a share in the crop.

(WNT): Or is it really in our interest that He speaks? Of course, it was written in our interest, because it is His will that when a ploughman ploughs, and a thrasher thrashes, it should be in the hope of sharing that which comes as the result. (*Notes: "It is His will etc.," literally 'the ploughman ought.' God's righteous, loving will is the ultimate criterion of human duty.*)

(Comp): Some modern critics, with scant supply of spiritual apprehension or appreciation, have seized upon this verse to prove their contention that Paul cared little for either nature or animal life. While it is true that Paul's training was confined to books, the law, and the experience gained from contact with people, yet this need not of necessity imply a disdain of nature—coupled though it be with the absence from his writings of any references to nature in general.

I Corinthians 9:11

(A.V.): If we have sown unto you spiritual things, *is it* a great thing if we shall reap your carnal things?

(SNT): If we have sowed among you the things of the Spirit, is it a great matter, if we reap from you the things of the body?

(NNT): If we have sown to you spiritual things, is it a great thing if we reap from you things for the body?

(JMT): If we sowed you the seeds of spiritual good,

is it a great matter if we reap your worldly goods?

(WNT): If it is we who sowed the spiritual grain in you, is it a great thing that we should reap a temporal harvest from you?

(Comp): See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, I Cor. 9:11.

I Corinthians 9:12

(A.V.): If others be partakers of *this* power over you, *are* not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.

(SNT): And if others have this prerogative over you, doth it not belong still more to us? Yet we have not used this prerogative; but we have endured every thing, that we might in nothing impede the announcement of the Messiah.

(NNT): If others possess this right in relation to you, do not we still more? But we have not used this right; but we submit to all things, that we may occasion no hindrance to the Gospel of Christ.

(JMT): If others share this right over you, why not we all the more? We did not avail ourselves of it, you say? No, we do not mind any privations if we can only avoid putting any obstacle in the way of the gospel of Christ.

(WNT): If other teachers possess that right over you, do not we possess it much more? Yet we have not availed ourselves of the right, but we patiently endure all things rather than

hinder in the least degree the progress of the Good News of the Christ. (Notes: "*Possess*," *not collectively, but individually.*)

I Corinthians 9:13

- (A.V.): Do ye not know, that they which minister about holy things live *of the things* of the temple? and they which wait at the altar are partakers with the altar?
- (SNT): Know ye not, that they who serve in a temple, are fed from the temple? And they who serve at the altar, participate with the altar?
- (NNT): Do ye not know, that they who minister in the offerings of the temple live from the temple? that they who serve at the altar share with the altar?
- (JMT): Do you not know that as men who perform temple-rites get their food from the temple, and as attendants at the altar get their share of the sacrifices,
- (WNT): Do you not know that those who perform the sacred rites have their food from the sacred place, and that those who serve at the altar all alike share with the altar? (Notes: "*The sacred place*," or '*the Temple*.')
- (Comp): The following Old Testament passages are referred to: "And the remainder thereof shall Aaron and his sons eat:" (Leviticus 6:16.) "The priest that offereth it for sin shall eat it:" (Leviticus 6:26.) "Every male among the priests shall eat thereof:" (Leviticus 7:6.) "And every offering of all the holy things of the children of Israel, which they bring unto the priest, shall be his. (10) And

every man's hallowed things shall be his: whatsoever any man giveth the priest, it shall be his." (Numbers 5:9, 10.) "And the LORD spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I *am* thy part and thine inheritance among the children of Israel. (21) And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, *even* the service of the tabernacle of the congregation." (Numbers 18:20, 21.) "The priests, the Levites, *and* all the tribe of Levi, shall have no part nor inheritance with Israel; they shall eat the offerings of the LORD made by fire, and his inheritance." (Deuteronomy 18:1.)

I Corinthians 9:14

- (A.V.): Even so hath the Lord ordained, that they which preach the gospel should live of the gospel.
- (SNT): Thus also hath our Lord commanded, that they who proclaim his gospel, should live by his gospel.
- (NNT): In like manner also did the Lord ordain that they who preach the gospel should live from the gospel.
- (JMT): so the Lord's instructions were that those who proclaim the gospel are to get their living by the gospel?
- (WNT): In the same way the Lord also directed those who proclaim the Good News to maintain themselves by the Good News.

(Comp): Jesus' words concerning the "twelve" whom he sent out, referred to in this text, are found in Matthew, tenth chapter, ninth and tenth verses: "Provide neither gold, nor silver, nor brass, in your purses; (10) Nor scrip for *your* journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat." Later he gave similar charge to the "seventy": "And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire." (Luke 10:7.)

I Corinthians 9:15

- (A.V.): But I have used none of these things: neither have I written these things, that it should be so done unto me: for *it were* better for me to die, than that any man should make my glorying void.
- (SNT): But I have used none of these things: and I write not, that it may be so done to me; for it would be better for me to actually die, than that any one should make void my glorying.
- (NNT): But I have used no right of this kind; nor have I written thus that anything of this kind should be done for me: for it were better for me to die, than that any one should take from me what I glory in.
- (JMT): Only, I have not availed myself of any of these rights, and I am not writing in order to secure any such provision for myself I would die sooner than let anyone deprive me of this, my source of pride.

(WNT): But I, for my part, have not used, and do not use, my full rights in any of these things. Nor do I now write with that object so far as I myself am concerned, for I would rather die than have anybody make this boast of mine an empty one. (*Notes: "Have not used, and do not use," such is the force of the Greek perfect. "These things;" "Freedom from restrictions as to food, freedom to marry, and authority to claim maintenance from the Churches" (T. C. Edwards).)*)

I Corinthians 9:16

(A.V.): For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!

(SNT): For while I preach, I have no (ground of) glorying; because necessity is laid upon me, and woe to me, if I preach not.

(NNT): For in preaching the gospel, I have nothing to glory in; for I am under a necessity to do so; yea, woe is to me, if I preach not the gospel!

(JMT): What I am proud of is not the mere preaching of the gospel; that I am constrained to do. Woe to me if I do not preach the gospel!

(WNT): If I go on preaching the Good News, that is nothing for me to boast of; for the necessity is imposed upon me; and alas for me, if I fail to preach it!

(Comp): Jeremiah declared: "Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them." (Jeremiah 1:17.) "Then I said, I will not

make mention of him, nor speak any more in his name. But *his word* was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not *stay*." (Jeremiah 20:9.)

I Corinthians 9:17

- (A.V.): For if I do this thing willingly, I have a reward: but if against my will, a dispensation *of the gospel* is committed unto me.
- (SNT): For if I do this voluntarily, there is a reward for me: but if involuntarily, a stewardship is intrusted to me.
- (NNT): For if I do this willingly, I have a reward; but if unwillingly, still I have been intrusted with a stewardship.
- (JMT): I get a reward if I do it of my own accord, whereas to do it otherwise is no more than for a steward to discharge his trust.
- (WNT): And if I preach willingly, I receive my wages; but if against my will, a stewardship has nevertheless been entrusted to me.

I Corinthians 9:18

- (A.V.): What is my reward then? *Verily* that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.
- (SNT): What then is my reward? (It is,) that when I preach, I make the announcement of the Messiah without cost, and use not the prerogative given me in the gospel.
- (NNT): What then is my reward? It is that, when I preach the gospel, I may make the gospel

free of charge, that I use not to the full my right as a preacher of the gospel.

(JMT): And my reward? This, that I can preach the gospel free of charge, that I can refrain from insisting on all my rights as a preacher of the gospel.

(WNT): What are my wages then? The very fact that the Good News which I preach will cost my hearers nothing, so that I cannot be charged with abuse of my privileges as a Christian preacher. (*Notes: "My wages;" "The consciousness of preaching freely a free gospel was the Apostle's pay for declining to be paid" (T. C. Edwards). "So that I cannot;" or 'in order that I may not.'— "Abuse;" or 'making full use;' as in 7:31.*)

I Corinthians 9:19

(A.V.): For though I be free from all *men*, yet have I made myself servant unto all, that I might gain the more.

(SNT): Being free from them all, I have made myself servant to every man; that I might gain many:

(NNT): For being free from all men, yet I made myself a servant to all, that I might gain the more;

(JMT): Why, free as I am from all, I have made myself the slave of all, to win over as many as I could.

(WNT): Though free from all human control, I have made myself the slave of all in the hope of winning as many converts as possible. (*Notes: "As Many as possible;" literally 'the greater part' (of my hearers). The last clause of verse 22*

shows that Paul's ambition was to save some. That others would remain hostile and unconverted he knew. The English 'the more' (as in the familiar phrase 'The more the merrier') is inexact. Such is never the sense of the article in Greek when it precedes a comparative and agrees with it. In 'the more' (which looks literal, but is not) the article is the old ablative and does not agree with the adjective.)

I Corinthians 9:20

- (A.V.): And unto the Jews I became as a Jew, that I might gain the Jews; to them that under the law, as under the law, that I might gain them that are under the law;
- (SNT): and with the Jews I was as a Jew, that I might gain the Jews; and with those under the law, I was as under the law, that I might gain them who are under the law;
- (NNT): and to the Jews I became as a Jew, that I might gain Jews; to those under the Law, as under the Law, not being myself under the Law, that I might gain those under the Law;
- (JMT): To Jews I have become like a Jew, to win over Jews; to those under the Law I have become as one of themselves—though I am not under the Law myself—to win over those under the Law;
- (WNT): To the Jews I have become like a Jew in order to win Jews; to men under the Law as if I were under the Law—although I am not—in order to win those who are under the Law;
- (Comp): The phrase "to them that under the law" refers to the Hellenistic Jews—those who had adopted Greek customs, usages, etc.

I Corinthians 9:21

- (A.V.): To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.
- (SNT): and to those who have not the law, I was as without the law, (although I am not without law to God, but under the law of the Messiah,) that I might gain them that are without the law.
- (NNT): to those without the Law, as without the Law, being not without a law before God, but under the law of Christ, that I might gain those without the Law;
- (JMT): to those outside the Law I have become like one of themselves—though I am under Christ's law, not outside God's Law—to win win over those outside the Law;
- (WNT): to men without Law as if I were without Law—although I am not without Law in relation to God but am abiding in Christ's Law—in order to win those who are without Law.

I Corinthians 9:22

- (A.V.): To the weak became I as weak, that I might gain the weak: I am made all things to all *men*, that I might by all means save some.
- (SNT) I was with the weak, as weak, that I might gain the weak: I was all things to all men, that I might vivify every one.
- (NNT): to the weak I became weak, that I might gain the weak; I have become all things to all, that I might by all means save some.

(JMT): to the weak I have become as weak myself, to win over the weak. To all men I have become all things, to save some by all and every means.

(WNT): To the weak I have become weak, so as to gain the weak. To all men I have become all things, in the hope that in every one of these ways I may save some.

I Corinthians 9:23

(A.V.): And this I do for the gospel's sake, that I might be partaker thereof with *you*.

(SNT): And this I do, that I may participate in the announcement.—

(NNT): And I do all for the sake of the gospel, that I may with others partake of it.

(JMT): And I do it all for the sake of the gospel, to secure my own share in it.

(WNT): And I do everything for the sake of the Good News, that I may share with my hearers in its benefits.

I Corinthians 9:24

(A.V.): Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

(SNT): Know ye not, that they who run in the stadium, run all of them; yet it is one who gaineth the victory. Run ye, so as to attain.

(NNT): Know ye not, that of those who run in the race-course all run, but one receiveth the prize? Thus run, that ye may obtain.

(JMT): Do you not know that in a race, though all run, only one man gains the prize? Run so as to win the prize.

(WNT): Do you not know that in the foot-race the runners all run, but that only one gets the prize? You must run like him, in order to win with certainty. (*Notes: "Do you not know;" this formula occurs here for the tenth time in this letter.*)

I Corinthians 9:25

(A.V.): And every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but we an incorruptible.

(SNT): For every one who engageth in the contest, restraineth his desires in everything. And they run, to obtain a crown that perisheth; but we, one that perisheth not.

(NNT): And every one who contendeth in the games is temperate in all things; they, however, to obtain a perishable crown, but we, an imperishable.

(JMT): Every athlete practices self-restraint all round; but while they do it to win a fading wreath, we do it for an unfading.

(WNT): They indeed do this for the sake of securing a perishable wreath, but we for the sake of securing one that will not perish.

(Comp): The crown or wreath presented to the winners at the Isthmian Stadium was made of pine leaves. There were groves of pines surrounding the stadium at that time; even to-day these pines still flourish on this Isthmus of Corinth.

I Corinthians 9:26

- (A.V.): I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:
- (SNT): I therefore so run, not as for something unknown; and I so struggle, not as struggling against air:
- (NNT): I therefore so run, not as one uncertain; I so fight, not as one striking the air;
- (JMT): Well, I run without swerving; I do not plant my blows upon the empty air—no.
- (WNT): That is how I run, not being in any doubt as to my goal. I am a boxer who does not inflict blows on the air,
- (Comp): Conybeare translates this verse in this manner: "I, therefore, run not like the racer who is uncertain of his goal; I fight, not as the pugilist who strikes out against the air;"

I Corinthians 9:27

- (A.V.): But I keep under my body, and bring *it* into subjection; lest that by any means, when I have preached to others, I myself should be a castaway.
- (SNT): but I subdue my body, and reduce it to servitude; lest, when I have preached to others, I myself should be a reprobate.
- (NNT): but I beat down my body, and bring it into subjection, lest perhaps, when I have been a herald to others, I should myself be rejected as unworthy.
- (JMT): I maul and master my body, in case, after preaching to other people, I am disqualified myself.

(WNT): but I hit hard and straight at my own body and lead it off into slavery, lest possibly, after I have been a herald to others, I should myself be rejected. (*Notes: "Rejected;" "As unworthy of the crown and the prize" (Ellicott).)*

(Comp): It is well to finish this chapter with the remainder of Conybeare's translation: "but I bring my body into bondage, crushing it with heavy blows; lest, perchance, having called others to the contest, I should myself fail shamefully of the prize." In the phrase "crushing it with heavy blows" Conybeare claims to have given us the literal meaning of the Greek pugilistic term used by Paul in this text.

CHAPTER X.

I Corinthians 10:1

- (A.V.): Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud and all passed through the sea;
- (SNT): And, my Brethren, I would have you know, that our fathers were all of them under the cloud, and they all passed through the sea:
- (NNT): For I would not have you ignorant, brethren, that all our fathers were under the cloud, and all passed through the sea,
- (JMT): For I would have you know this, my brothers, that while our fathers all lived under the cloud, all crossed through the sea,
- (WNT): For I would have you remember, brethren, how our forefathers were all of them sheltered by the cloud, and all got safely through the Red Sea. (*Notes: "Sheltered by;" literally 'under.' The division of chapters at this point is unfortunate. Paul proceeds to give an illustration from the history of his own nation of some who, after beginning well, did not run so as to obtain the prize.—Ed. "Red Sea;" literally 'sea.'*)
- (Comp): The editor's note accompanying Weymouth's translation of this verse mentions "the division of chapters". It makes reference to the fact that the original text was not divided into chapters and verses, but was a continuous document. These divisions, therefore, are such as were wholly arbitrary with the earliest

translators," and in some instances are disruptive to the continuity of thought. This difficulty is more than compensated, however, by the fortunate segregation of individual thoughts through the use of verse form—which better enables the student more fully to grasp and to appreciate the idea for its own meaning and worth.

In this Compilation, likewise, the compiling of these several translations verse by verse enables the student to wrestle with each individual idea until it dawns upon the thought—thus he repeats Jacob's experience on Peniel. This text contains a reference to Exodus, thirteenth chapter, twenty-first verse: "And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night." Another instance of the cloud is found in Numbers, ninth chapter, eighteenth to twenty-second verses: "At the commandment of the LORD the children of Israel journeyed, and at the commandment of the LORD they pitched: as long as the cloud abode upon the tabernacle, they rested in their tents. (19) And when the cloud tarried long upon the tabernacle many days, then the children of Israel kept the charge of the LORD, and journeyed not. (20) And so it was, when the cloud was a few days upon the tabernacle; according to the commandment of the LORD they abode in their tents, and according to the commandment of the LORD they journeyed.

(21) And so it was, when the cloud abode from even unto the morning, and *that* the cloud was taken up in the morning, then they that the cloud was taken up, they journeyed. (22) Or *whether it were* two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not: but when it was taken up, they journeyed."

I Corinthians 10:2

(A.V.) And were all baptized under Moses in the cloud and in the sea;

(SNT): and they were all baptized by Moses, in the cloud and in the sea;

(NNT): and were all baptized to Moses in the cloud and in the sea,

(JMT): all were baptized into Moses by the cloud and by the sea.

(WNT): All were baptized in the cloud and in the sea to be followers of Moses. (*Notes: "To be followers of;" or 'to be adherents of.' Literally 'into' or 'unto.'* "When they saw Moses cross first, they too braved the waters" (Chrysostom) . . . Among the ideas involved in Christian Baptism are those of complete separation from the world and intimate union with the Saviour. Possibly Paul, in the same way, thought of the Israelites, as having been permanently cut off from Egypt and compelled to cast in their lot with Moses—first by the cloud which was bright to them but dark to the Egyptians (Exodus 14:20), and then by the Red Sea as soon as the waters, having closed up again, rolled between them and the land of bondage. Two facts add to the likelihood of the Apostle having thus regarded the cloud and the sea

as instruments by which the Israelites were separated from Egypt and linked to Moses rather than as watery elements in which they were immersed or by which they were sprinkled. (1) The people are expressly recorded to have been untouched by the water—the sea was as dry land to them (Exodus 14:21, 22; 15:8, 19). (2) The Greek preposition for the 'in' of 'baptized in' frequently denoted simple instrumentality. 'Separated from Egypt by means of the cloud and the Red Sea to become followers of Moses' would then be the real meaning here.—Ed.)

- (Comp): Scholars usually refer to the fourteenth chapter of Exodus, thirty-first verse, as a support for Paul's statement in this text: "And Israel saw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his servant Moses."

I Corinthians 10:3

- (A.V.): And did all eat the same spiritual meat;
 (SNT): and they all ate the same spiritual food;
 (NNT): and all ate the same spiritual food,
 (JMT): all ate the same supernatural food,
 (WNT): All ate the same spiritual food,
 (Comp): Paul refers to the "manna" mentioned in Exodus: "Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. (14) And when the dew that lay was gone up, behold, upon the face of the wilderness *there lay* a small round thing, *as small as the hoar frost on the ground.* (15) And when the

children of Israel saw *it*, they said one to another, *It is manna*: for they wist not what it *was*. And Moses said unto them, *This is the bread which the LORD hath given you to eat.* (35) And the children of Israel did eat manna forty years, until they came to a land inhabited: they did eat manna, until they came unto the borders of the land of Canaan." (Exodus 16:4, 14, 15, 35.)

I Corinthians 10:4

- (A.V.): And did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ.
- (SNT): and they all drank the same spiritual drink; for they drank from the spiritual rock that attended them, and that rock was the Messiah.
- (NNT): and all drank the same spiritual drink; for they drank of the spiritual rock that accompanied them; and the rock was Christ;
- (JMT): and all drank the same supernatural drink (drinking from the supernatural Rock which accompanied them--and that rock was Christ,)
- (WNT): and all drank the same spiritual drink; for they long drank the water that flowed from the spiritual rock that went with them—and that rock was the Christ.
- (Comp): It is vitally interesting to note that Paul has referred to a Rabbinic legend which was current during Jesus' time, concerning this "spiritual Rock that followed them"; or as Farrar quotes it: "spiritual *following* rock". The legend declared that this "rock" was round

and like a swarm of bees, that rolled itself up and went with the children of Israel. Whenever the Tabernacle was pitched, the rock came up and settled in the vestibule. The priest then appealed to this "rock" for water, in these words: "Spring up, O well; sing ye unto it." The water then gushed forth.

The historic incident referred to in this text is found in the seventeenth chapter of Exodus, sixth verse, and the twentieth chapter of Numbers, tenth and eleventh verses: "Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel." (Exodus 17:6.) "And Moses and Aaron gathered the congregation together before the rock; and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock? (11) And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly: and the congregation drank, and their beasts *also*." (Numbers 20:10, 11.)

I Corinthians 10:5

- (A.V.): But with many of them God was not well pleased; for they were overthrown in the wilderness.
- (SNT): But with a multitude of them God was not pleased; for they fell in the wilderness.
- (NNT): but with most of them God was not well pleased; for they were laid low in the wilderness.

- (JMT): still with most of them God was not satisfied; *they were laid low in the desert.*
- (WNT): But with most of them God was not well pleased; for they were laid low in the Desert.
- (Comp): The prophecy concerning them that were overthrown in the wilderness is found in Numbers: "Your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me, (30) Doubtless ye shall not come into the land, *concerning* which I swear to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. (31) But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised. (32) But *as for* you, your carcasses, they shall fall in this wilderness. (33) And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcasses be wasted in the wilderness. (34) After the number of the days in which ye searched the land, *even* forty days, each day for a year, shall ye bear your iniquities, *even* forty years, and ye shall know my breach of promise. (35) I the LORD have said, I will surely do it unto all this evil congregation, that are gathered together against me; in this wilderness they shall be consumed, and there they shall die." (Numbers 14:29-35.)

The fulfilment of the prophecy is recorded in

Numbers: "These *are* they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab, by Jordan *near* Jericho. (64) But among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai: (65) For the LORD had said of them, They shall surely die in the wilderness. And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun." (Numbers 26:63-65.)

I Corinthians 10:6

- (A.V.): Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.
- (SNT): Now these things were an example for us, that we should not hanker after evil things as they hankered.
- (NNT): Now these things were warnings for us, in order that we should not lust after evil things, as they lusted.
- (JMT): Now this took place as a warning for us, to keep us from *craving* for evil as *they craved*.
- (WNT): And in this they became a warning to us, to teach us not to be eager, as they were eager, in pursuit of what is evil.
- (Comp): This text is a reference to Numbers, eleventh chapter, fourth to sixth verses: "And the mixt multitude that *was* among them fell a lusting: and the children of Israel also wept

again, and said, Who shall give us flesh to eat? (5) We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick: (6) But now our soul *is* dried away: *there is* nothing at all, beside this manna, *before* our eyes."

I Corinthians 10:7

- (A.V.) Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play.
- (SNT): Neither should we serve idols, as some of them served; as it is written, The people sat down to eat and to drink, and rose up to sport.
- (NNT): And do not ye become idolaters, as some of them did; as it is written: "The people sat down to eat and drink, and rose up to sport."
- (JMT): And you must not be idolaters, like some of them; as it is written, *the people sat down to eat and drink, and they rose up to make sport.*
- (WNT): And you must not be worshippers of idols, as some of them were. For it is written, "THE PEOPLE SAT DOWN TO EAT AND DRINK, AND STOOD UP TO DANCE." (Notes: "*To dance*," literally '*to play*.')
- (Comp): This quotation is found in the thirty-second chapter of Exodus, sixth verse, and is a reference to the phallic practice instituted by the priests in lieu of the severe discipline demanded by the Mosaic decalogue and ordinances: "And they rose up early on the morrow, and offered burnt offerings, and brought peace of-

ferings; and the people sat down to eat and to drink, and rose up to play."

I Corinthians 10:8

- (A.V.): Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.
- (SNT): Neither let us commit whoredom, as some of them committed; and there fell in one day twenty and three thousand.
- (NNT): Nor let us commit fornication, as some of them did, and fell in one day three and twenty thousand.
- (JMT): Nor must we commit immorality, as some of them did—and in a single day twenty-three thousand of them fell.
- (WNT): Nor may we be fornicators, like some of them who committed fornication and on a single day 23,000 of them fell dead.
- (Comp): This text is a reference to Numbers, twenty-fifth chapter, verses one and nine: "And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab. (9) And those that died in the plague were twenty and four thousand."

I Corinthians 10:9

- (A.V.): Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.
- (SNT): Neither let us tempt Messiah, as some of them tempted; and serpents destroyed them.
- (NNT): Nor let us tempt Christ, as some of them tempted, and were destroyed by the serpents.

- (JMT): Nor must we presume upon the Lord as some of them did—only to be destroyed by serpents.
- (WNT): And do not let us test the Lord too far, as some of them tested Him and were destroyed by the serpents. (*Notes: "Test . . too far . . tested;" or 'try how far we can possibly go with . . tried how far they could go with,' the first verb being stronger than the second.*)
- (Comp): The following passages cover the point Paul was making: "Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the LORD? (7) And he called the name of the place Massah, and Maribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?" (Exodus 17:2, 7.) "And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for *there is* no bread, neither *is there any* water; and our soul loatheth this light bread. (6) And the LORD sent fiery serpents among the people, and they bit the people; and much people, of Israel died." (Numbers 21:5, 6.) "Ye shall not tempt the LORD your God, as ye tempted *Him* in Massah." (Deuteronomy 6:16.)

I Corinthians 10:10

- (A.V.): Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

- (SNT): Neither murmur ye, as some of them murmured; and they perished by the destroyer.
- (NNT): And do not ye murmur, as some of them murmured, and perished by the Destroyer.
- (JMT): And you must not murmur, as some of them did—only to be destroyed by the Destroying angel.
- (WNT): And do not be discontented, as some of them were, and they were destroyed by the Destroyer.
- (Comp): Paul refers to the incidents recorded in Exodus: "And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness." (Exodus 16:2.) "Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the LORD?" (Exodus 17:2.) Also in Numbers: "And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness! (3) And wherefore hath the LORD brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt? (29) Your carcases shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me, (36) And the men,

which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land, (37) Even those men, that did bring up the evil report upon the land, died by the plague before the LORD.” (Numbers 14:2, 3, 29, 36, 37.) “But on the morrow all the congregation of the children of Israel, murmured against Moses and against Aaron, saying, Ye have killed the people of the LORD. (49) Now they that died in the plague were fourteen thousand and seven hundred, beside them that died about the matter of Korah.” (Numbers 16:41, 49.)

I Corinthians 10:11

- (A.V.): Now all these things happened unto them for ensamples and they are written for our admonition, upon whom the ends of the world are come.
- (SNT): All these things which befell them, were for an example to us; and they are written for our instruction, on whom the end of the world hath come.
- (NNT): Now these things happened to them as warnings, and were recorded for our admonition, to whom the ends of the ages have come.
- (JMT) It all happened to them by way of warning for others, and it was written down for the purpose of instructing us whose lot has been cast in the closing hours of the world.
- (WNT): All this kept happening to them with a figurative meaning; but it was put on record by

way of admonition to us upon whom the ends of the Ages have come. (*Notes: "Upon whom etc.," or 'in whose time the ends of the Ages have arrived; the exact sense of the verb is 'have come into port,' as at the end of a voyage.'*)

- (Comp): An early document found in Egypt, and bearing on this verse, has been translated by Dr. Rendel Harris and James Moulton as follows: "To us the toll of all ages has come as our inheritance."

I Corinthians 10:12

- (A.V.): Wherefore let him that thinketh he standeth take heed lest he fall.
- (SNT): Wherefore, let him who thinketh he standeth, beware lest he fall.
- (NNT): Wherefore let him that thinketh he standeth, take heed lest he fall.
- (JMT): So let anyone who thinks he stands secure, take care in case he falls.
- (WNT): So then let him who thinks he is standing securely beware of falling.
- (Comp): Conybeare translates this verse in this manner: "Wherefore, let him who thinks that he stands firm, watch heedfully lest he fall."

In Proverbs we read: "How happy the man who is ever circumspect; Whereas || he that hardeneth his heart || shall fall into calamity." (Rotherham's translation.) (Proverbs 28:14.)

I Corinthians 10:13

- (A.V.): There hath no temptation taken you but such as is common to man: but God is faithful, who

will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear *it*.

(SNT): No trial cometh on you, but what pertaineth to men: and God is faithful, who will not permit you to be tried beyond your ability, but will make an issue to your trial, that ye may be able to sustain it.—

(NNT): No temptation hath come upon you, but such as is common to man; but God is faithful, who will not suffer you to be tempted beyond what ye are able to endure, but will with the temptation furnish also the way to escape, that ye may be able to endure it.

(JMT): No temptation has waylaid you that is beyond man's power; trust God, he will never let you be tempted beyond what you can stand, but when temptation comes, he will provide the way out of it, so that you can bear up under it.

(WNT): No temptation has you in its power but such as is common to human nature; and God is faithful and will not allow you to be tempted beyond your strength. But, when the temptation comes, He will also provide the way of escape; so that you may be able to bear it.
(Notes: "Temptation;" or 'trial.' "Has you in its power;" literally 'has taken you and still holds you,' the Greek perfect.)

(Comp): A well known instance of God's fidelity is recorded in Exodus: "And it came to pass, when Pharaoh had let the people go, that God led them not *through* the way of the land of the

Philistines, although that *was* near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt: (18) But God led the people about, *through* the way of the wilderness of the Red sea: And the children of Israel went up harnessed out of the land of Egypt." (Exodus 13:17, 18.) Jeremiah assured his generation, and those that were to follow, of God's fidelity in these words: "For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you a future and a hope." (Jeremiah 29:11 from the Masoretic Text.)

Rotherham gives this passage just quoted from Jeremiah additional light and force through his translation: "For || I || know the plans which I am planning for you, Declareth Yahwah,—Plans of welfare and not of calamity, To give you a future and a hope." (Jeremiah 29:11.)

I Corinthians 10:14

- (A.V.): Wherefore, my dearly beloved, flee from idolatry.
- (SNT): Wherefore, my Beloved, flee from idolatry.
- (NNT): Wherefore, my beloved, flee from idolatry.
- (JMT): Shun idolatry, then my beloved.
- (WNT): Therefore, my dear friends, avoid all connexion with the worship of idols.
- (Comp): This verse refers to the original Mosaic commandment recorded in Exodus, twentieth chapter, verses three to six: "Thou shalt have

no other gods before me. (4) Thou shalt not make unto thee any graven image, or any likeness of *any* thing that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth: (5) Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me; (6) And shewing mercy unto thousands of them that love me, and keep my commandments."

I Corinthians 10:15

- (A.V.): I speak as to wise men; judge ye what I say.
(SNT): I speak as to the wise; judge ye what I say.
(NNT): I speak as to wise men, judge ye what I say.
(JMT): I am speaking to sensible people; weigh my words for yourselves.
(WNT): I speak as to men of sense; judge for yourselves of what I say.

I Corinthians 10:16

- (A.V.): The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?
(SNT): The cup of thanksgiving which we bless, is it not the communion of the blood of the Messiah? And the bread which we break, is it not the communion of the body of the Messiah?
(NNT): The cup of blessing which we bless, is it not a partaking of the blood of Christ? the loaf

which we break, is it not a partaking of the body of Christ?

(JMT): The cup of blessing, which we bless, is that not participating in the blood of Christ? The bread we break, is that not participating in the body of Christ.

(WNT): The cup of blessing, which we bless, does it not mean a joint-participation in the blood of Christ? The loaf of bread which we break, does it not mean a joint-participation in the body of Christ?

(Comp): It is necessary to recall, at this time, the fundamental thought regarding the Paschal Feast which served to convey the spiritual lesson of the Lord's Supper. The Paschal lamb was roasted on a spit made of pomegranite wood. No part of it was permitted to touch any other substance such as water, dirt, or embers. Not a bone was to be broken. Those who partook of the lamb were considered as one family. The lesson which this Feast was intended to convey was the lesson of complete and unbroken sacrifice typifying the unbroken friendship, and complete unity with God, that God who had passed by the blood-sprinkled doors of Israel. This unity included one body or family and the one God or Mind.

I Corinthians 10:17

(A.V.): For we, *being* many, are one bread, *and* one body; for we are all partakers of that one bread.

(SNT): As therefore that bread is one, so we are all

one body; for we all take to ourselves from that one bread.

(NNT): For we, the many, are one loaf, one body; for we all share in that one loaf.

(JMT): (for many as we are, we are one Bread, one Body, since we all partake of the one Bread.)

(WNT): Since there is one loaf, we who are many are one body; we, all of us, share in that one loaf.
(Notes: *The first part of this verse may be paraphrased—‘Since by the Lord’s appointment there is only a single loaf which is broken into fragments when the Supper is celebrated, so we, many though we are, are yet mystically and spiritually one body through our union with Him.’*)

I Corinthians 10:18

(A.V.): Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?

(SNT): Behold the Israel who are in the flesh; are not they who eat the victims, participators of the altar?

(NNT): Look at Israel by natural descent. Have not those who eat of the sacrifices, communion with the altar?

(JMT): Look at the rites of Israel. Do not those who eat the sacrifices participate in the altar?

(WNT): Look at the Israelites—the nation and their ritual. Are not those who eat the sacrifices joint-partakers in the altar?

(Comp): This text is a reference to Leviticus, third chapter, third verse: “And he shall offer of the sacrifice of the peace offering an offering made by fire unto the LORD;” and Leviticus,

seventh chapter, fifteenth verse: "And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning."

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, I Cor. 10:18.

I Corinthians 10:19

- (A.V.): What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing?
- (SNT): What then do I say? That an idol is any thing? Or, that an idol's sacrifice is any thing?
- (NNT): What do I say then? That what is offered in sacrifice to idols is anything? Or that an idol is anything?
- (JMT): Do I imply, you ask, that 'food offered to an idol has any meaning, or that an idol itself means anything?'
- (WNT): Do I mean that a thing sacrificed to an idol is what it claims to be, or that an idol is a real thing?
- (Comp): David declared: "For all the gods of the people are things of nought; but the LORD made the heavens." (Psalm 96:5, Masoretic text.)

I Corinthians 10:20

- (A.V.): But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to

God: and I would not that ye should have fellowship with devils.

(SNT): No. But that what the Gentiles sacrifice, they sacrifice to demons, and not to God. And I would not, that ye should be associates of demons.

(NNT): Nay, but that what they sacrifice, they sacrifice to demons, and not to God; and I would not that ye should have communion with demons.

(JMT): No, what I imply is that anything people sacrifice *is sacrificed to daemons, not to God*. And I do not want you to participate in daemons!

(WNT): No, but that which the Gentiles sacrifice, they sacrifice to demons, not to God; and I would not have you have fellowship with one another through the demons. (*Notes: "The Gentiles;" in other words 'they.' "Have fellowship with one another through;" or 'participate with.'*)

(Comp): Paul refers to the thought Moses expressed in his famous "Song": "They sacrificed unto demons, no-gods, Gods that they knew not, New gods that came up of late, Which your fathers dreaded not." (Deuteronomy 32:17, Masoretic text.)

I Corinthians 10:21

(A.V.): Ye cannot drink the cup of the Lord, and the cup of the devils: ye cannot be partakers of the Lord's table and of the table of devils.

(SNT): Ye cannot drink the cup of our Lord, and the cup of demons; and ye cannot be partakers at

the table of our Lord, and at the table of demons.

(NNT): Ye cannot drink the cup of the Lord, and the cup of demons; ye cannot be partakers of the Lord's table, and the table of demons.

(JMT): You cannot drink the cup of the Lord and also the cup of daemons: ye cannot partake of the table of the Lord and also of the table of daemons.

(WNT): You cannot drink the Lord's cup and the cup of demons. You cannot be joint-partakers both in the table of the Lord and in the table of demons.

(Comp): Ezekiel mentions the Lord's table in his forty-fourth chapter, sixteenth verse: "They shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and they shall keep my charge."

The "table of the devils" is referred to in Isaiah, sixty-fifth chapter, eleventh and twelfth verses:

"But ye that forsake the Lord,
That forget My holy mountain,
That prepare a table for Fortune,
And that offer mingled wine in full measure
unto Destiny,
I will destine you to the sword,
And ye shall all bow down to the slaughter;
Because when I called, ye did not answer,
When I spoke, ye did not hear;
But ye did that which was evil in Mine eyes,
And chose that wherein I delighted not."

(Masoretic Text.)

The words "Fortune" and "Destiny" of the Masoretic text are translations of "Gad" and "Meni"—two Syrian deities worshipped by the Israelites.

I Corinthians 10:22

- (A.V.): Do we provoke the Lord to jealousy? are we stronger than he?
- (SNT): Or, would we sedulously provoke our Lord's jealousy? Are we stronger than He?
- (NNT): Shall we provoke the Lord to jealousy? Are we stronger than he?
- (JMT): *What! do we intend to rouse the Lord's jealousy? Are we stronger than He is?*
- (WNT): Or are we actually arousing the Lord to jealousy. Are we stronger than He is? (*Notes: "To jealousy," To be jealous of demon rivals.*)
- (Comp): Paul refers to another portion of Moses' song: "They have aroused Me to jealousy with a no-god; They have provoked Me with their vanities; And I will rouse them to jealousy with a no-people; I will provoke them with a vile nation." (Deuteronomy 32:21, Masoretic Text.)

I Corinthians 10:23

- (A.V.): All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.
- (SNT): Everything is in my power; but every thing is not profitable. Every thing is in my power; but every thing doth not edify.
- (NNT): All things are lawful, but all things are not

profitable; all things are lawful, but all things are not edifying.

(JMT): 'All things are lawful'?

Yes, but not all are good for us.

'All things are lawful'?

Yes, but not all are edifying.

(WNT): Everything is allowable, but not everything is profitable. Everything is allowable, but everything does not build others up.

(Comp): Ferrar Fenton throws light on this text in his translation: "(Sophist.) 'Everything is permitted.' (Paul.) 'But yet everything does not benefit.' (Sophist.) 'All is right.' (Paul.) 'But everything does not edify.'"

I Corinthians 10:24

(A.V.): Let no man seek his own, but every man another's *wealth*.

(SNT): Let no one seek his own things, but also the things of his fellow-man.

(NNT): Let no one seek his own pleasure, but the good of others.

(JMT): Each of us must consult his neighbor's interests, not his own.

(WNT): Let no one be for ever seeking his own good, but let each seek that of his fellow man.

I Corinthians 10:25

(A.V.): Whatsoever is sold in the shambles, *that* eat, asking no question for conscience sake:

(SNT): Whatever is sold in the flesh-market, eat ye, without an inquiry on account of conscience:

(NNT): Whatever is sold in the market that eat, with-

out asking questions for the sake of conscience;

(JMT): Eat any food that has been sold in the market, instead of letting scruples of conscience oblige you to ask any questions about it;

(WNT): Anything that is for sale in the market, eat, and ask no questions for conscience' sake;

(Comp): See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 609, I Cor. 10:25.

I Corinthians 10:26

(A.V.): For the earth *is* the Lord's, and the fulness thereof.

(SNT): for the earth is the Lord's, in its fulness.

(NNT): for "earth is the Lord's, and the fulness thereof."

(JMT): *the earth and all its contents belong to the Lord.*

(WNT): for THE EARTH IS THE LORD'S, AND ALL THAT IT CONTAINS.

(Comp): This is a direct quotation from the twenty-fourth Psalm, first verse: "The earth *is* the LORD's, and the fulness thereof; the world, and they that dwell therein:"

The same thought may be found in the ninth chapter of Exodus, twenty-ninth verse: "And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the LORD; *and* the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the earth *is* the LORD's;" also Exodus, nineteenth chapter, fifth

verse: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth *is* mine; also: "Behold, the heaven and the heaven of heavens *is* the LORD's thy God, the earth *also*, with all that therein *is*." (Deuteronomy 10:14.) Again: "Who hath prevented me, that I should repay *him*? *whatsoever is* under the whole heaven is mine." (Job 41:11.) And again in the fiftieth Psalm, twelfth verse: "If I were hungry, I would not tell thee: for the world *is* mine, and the fulness thereof."

I Corinthians 10:27

- (A.V.): If any of them that believe not bid you *to a feast*, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake.
- (SNT): And if one of the Gentiles invite you, and ye are disposed to go, eat ye whatever is set before you, without an inquiry on account of conscience.
- (NNT): And if one who is an unbeliever inviteth you to a feast, and ye choose to go, eat whatever is set before you, without asking any questions for the sake of conscience.
- (JMT): When an unbeliever invites you to dinner and you agree to go, eat whatever is put before you, instead of letting scruples of conscience induce you to ask any questions about it.
- (WNT): If an unbeliever gives you an invitation and you are disposed to accept it, eat whatever is

put before you and ask no questions for conscience' sake.

I Corinthians 10:28

- (A.V.): But if any man say unto you, This is offered in sacrifice unto idols, eat not, for his sake that shewed it, and for conscience sake: for the earth is the Lord's, and the fulness thereof.
- (SNT): But if any one shall say to you, This pertaineth to a sacrifice; eat not, for the sake of him who told you, and for conscience's sake.
- (NNT): But if any one say to you, This hath been offered in sacrifice to an idol, do not eat of it, on account of him that showed you this, and from a regard to conscience;
- (JMT): But if someone tells you, 'This was sacrificial meat,' then do not eat it; you must consider the man who told you, and also take conscience into account—
- (WNT): But if any one tells you, "This food has been offered in sacrifice;" abstain from eating it—out of respect for him who warned you, and, as before, for conscience' sake. (*Notes: "If any one;" some Christian fellow guest whose faith is weak.*)
- (Comp): The most accredited manuscripts omit the repeated quotation found in the Authorized Version.

I Corinthians 10:29

- (A.V.): Conscience, I say, not thine own, but of the other: for why is my liberty judged of another *man's* conscience?
- (SNT): The conscience I speak of, is not your own,

but his who told you. But why is my liberty judged of, by the conscience of others?

(NNT): conscience I mean, not thine own, but that of the other. For why is my liberty to be judged by another conscience (than my own)?

(JMT): his conscience, I mean, not your own; for why should one's own freedom be called in question by someone else's conscience?

(WNT): But now I mean his conscience, not your own. "Why, on what ground," you may object, "is the question of my liberty of action to be decided by a conscience not my own?" (*Notes: "Why, on what ground etc.," the 'you may object' is not in the Greek. In our idiom the whole question would more naturally be put in the second person—'Why should your liberty...not your own? If you partake...why are you...you give thanks?'*)

(Comp): Conybeare gives the text this translation: "Thy neighbour's conscience. I say, not thine own; for [thou mayest truly say] 'why is my freedom condemned by the conscience of another?'" Conybeare believes that this verse refers to another question asked by the Corinthians; and that Paul is quoting a passage from that letter.

I Corinthians 10:30

(A.V.): For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?

(SNT): If I by grace partake, why am I reproached for that, for which I give thanks?

(NNT): If I partake with thankfulness, why am I to be evil spoken of in a matter for which I give thanks?

(JMT): If one partakes of food after saying a blessing over it, why should one be denounced for eating what one has given thanks to God for?

(WNT): If, so far as I am concerned, I partake with a grateful heart, why am I to be found fault with in regard to a thing for which I give thanks?"

I Corinthians 10:31

(A.V.): Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.

(SNT): If therefore ye eat, or if ye drink, or if we do anything, do all things for the glory of God.

(NNT): Whether therefore ye eat or drink, or whatever ye do, do all to the glory of God.

(JMT): So whether you eat or drink, or whatever you do, let it be all done for the glory of God.

(WNT): Whether, then, you are eating or drinking, or whatever you are doing, yet everything be done to the glory of God.

(Comp): It was Zechariah who warned his generation in these words: "Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh *month*, even those seventy years, did ye at all fast unto me, *even* to me? (6) And when ye did eat, and when ye did drink, did not ye eat *for yourselves*, and drink *for yourselves*?" (Zechariah 7:5, 6.)

I Corinthians 10:32

(A.V.): Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God.

- (SNT): Be ye without offence to the Jews, and to the Gentiles and to the church of God;
- (NNT): Give no occasion of stumbling either to Jews or Greeks, or to the church of God;
- (JMT): Put no stumbling-block in the way of Jews or Greeks or the church of God.
- (WNT): Do not be causes of stumbling either to Jews or to Gentiles, nor to the Church of God.

I Corinthians 10:33

- (A.V.): Even as I please all *men* in all *things*, not seeking mine own profit, but the *profit* of many, that they may be saved.
- (SNT): even as I also, in every thing, please every man; and do not seek what is profitable to me, but what is profitable to many; that they may live.
- (NNT): as I also strive to please all in all things, not seeking my own advantage, but that of the many; that they may be saved.
- (JMT): Such is my own rule, to satisfy all men in all points, aiming not at my own advantage but at the advantage of the greater number—at their salvation.
- (WNT): That is the way that I also seek in everything the approval of all men, not aiming at my own profit, but at that of the many, in the hope that they may be saved.

CHAPTER XI.

I Corinthians 11:1

- (A.V.): Be ye followers of me, even as I also *am* of Christ.
- (SNT): Be ye imitators of me, as I am of the Messiah.
- (NNT): Follow my example, as I do that of Christ.
- (JMT): Copy me, as I copy Christ.
- (WNT): Be imitators of me, in so far as I in turn am an imitator of Christ.

I Corinthians 11:2

- (A.V.): Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered *them* to you.
- (SNT): Moreover I command you, my Brethren, that in all things ye are mindful of me, and that ye hold fast the precepts as I delivered them to you.
- (NNT): Now I praise you, brethren, that in all things ye remember me, and hold fast the instructions, as I delivered them to you.
- (JMT): I commend you for always bearing me in mind and for maintaining the traditions I passed on to you.
- (WNT): Now I commend you for remembering me in everything, and because you hold fast truths and practices precisely as I have taught them to you.
- (Comp): Conybeare's translation presents this verse in the light of a quotation from the letter of the

church to Paul: "My brethren, whereas 'you are always mindful of my teaching, and that you keep unchanged the rules which I delivered to you,' in this I praise you."

1 Corinthians 11:3

- (A.V.): But I would have you know, that the head of every man is Christ; and the head of the woman *is* the man; and the head of Christ is God.
- (SNT): And I would have you know, that the head of every man is the Messiah, and the head of the woman is the man, and the head of the Messiah is God.
- (NNT): But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.
- (JMT): But I would like you to understand this: Christ is the head of every man, man is the head of woman, and God is the head of Christ.
- (WNT): I would have you know, however, that of every man, Christ is the Head, that of a woman her husband is the head, and that God is Christ's head.
- (Comp): There is Old Testament support for Paul's literal statement in this verse. The clause "the head of every man is Christ" is recognized in Proverbs, the eighth chapter, fifteenth and sixteenth verses: "By me kings reign, and princes decree justice. (16) By me princes rule, and nobles, *even* all the judges of the earth."

The next clause "the head of the woman is the man" expresses the ancient tradition based upon Genesis, third chapter, sixteenth verse: "Unto the woman he said, I will greatly multiply thy sorrow, and thy conception; in sorrow thou shalt bring forth children; and thy desire *shall be* to thy husband, and he shall rule over thee."

Scholars believe that the last clause "the head of Christ is God" is a restatement of Isaiah, forty-second chapter, first verse: "Behold my servant, whom I uphold, mine elect, *in whom* my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles."

I Corinthians 11:4

- (A.V.): Every man praying or prophesying, having *his* head covered, dishonoureth his head.
- (SNT): Every man, who prayeth or prophesieth with his head covered dishonoreth his head.
- (NNT): Every man that prayeth or prophesieth having his head covered, dishonoreth his head.
- (JMT): Any man who prays or prophesies with a veil on his head dishonours his head,
- (WNT): A man who wears a veil when praying or prophesying dishonours his Head; (*Notes: "Who wears a veil;" or 'who wears long hair.' So Chrysostom. Literally 'having (anything hanging) from his head.'*)

I Corinthians 11:5

- (A.V.): But every woman that prayeth or prophesieth with *her* head uncovered, dishonoureth her

head: for that is even all one as if she were shaven.

(SNT): And every woman, who prayeth or prophe-sieth with her head uncovered, dishonoreth her head; for she is on a level with her whose head is shaven.

(NNT): But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head; for it is one and the same thing as if her head were shaved.

(JMT): while any woman who prays or prophesies without a veil on her head dishonours her head; she is no better than a shaven woman.

(WNT): but a woman who prays or prophesies with her head uncovered dishonours her head, for it is exactly the same as if she had her hair cut short.

(Comp): Head covering was worn by women to denote "subjection to authority". The announcement by Christianity of the equality of the sexes, produced a violent chemicalization within the Primitive Church. The original intent of this custom of wearing the head dress was symbolical. It conveyed the truth of man's subjection to God's authority. The misinterpretation of this custom by both sexes, resulted—in actual practice—in the absolute subjection of women. The "moderns" among the women of the early Christian period, swung the pendulum of action to the other extreme, ignoring the symbol in hope of dealing a death-blow to injustice. Throughout his contact with the early Church, Paul felt the need of preserving the symbol un-

til the advent of individual spiritual understanding—which would remove the need for the symbol, as well as the possibility of injustice.

I Corinthians 11:6

- (A.V.): For if the woman be not covered, let her also be shorn; but if it be a shame for a woman to be shorn or shaven, let her be covered.
- (SNT): For if a woman be not covered, let her also be shorn; but if it be shameful for a woman to be shorn or shaven, let her be covered.
- (NNT): For if a woman is not veiled, let her also be shorn; but if it be a shame for a woman to be shorn or shaven, let her be veiled.
- (JMT): If a woman will not veil herself, she should cut off her hair as well. But she ought to veil herself; for it is disgraceful that a woman should have her hair cut off or be shaven.
- (WNT): If a woman will not wear a veil, let her also cut off her hair. But since it is a dishonour to a woman to have her hair cut off or her head shaved, let her wear a veil.
- (Comp): The “shame” mentioned in this text refers to the old custom of shaving the heads of captive women to designate them as concubines. This provision is recorded in Deuteronomy, twenty-first chapter, verses ten, eleven, and twelve: “When thou goest forth to war against thine enemies, and the LORD thy God hath delivered them into thine hands, and thou hast taken them captive, (11) And seest among the captives a beautiful woman, and hast a desire

unto her, that thou wouldest have her to thy wife; (12) Then thou shalt bring her home to thine house; and she shall shave her head, and pare her nails;"

I Corinthians 11:7

- (A.V.): For a man indeed ought not to cover *his* head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.
- (SNT): The man, indeed, ought not to cover his head, because he is the likeness and glory of God: but the woman is the glory of the man.
- (NNT): For a man indeed ought not to cover his head, since he is the image and glory of God; but the woman is the glory of the man;
- (JMT): Man does not require to have a veil on his head, for he represents *the likeness and supremacy of God*; but woman represents the supremacy of man.
- (WNT): For a man ought not to have a veil on his head, since he is the image and glory of God; while woman is the glory of man.
- (Comp): That Paul should have projected this great spiritual truth of the reflection of God, and its characteristics—expressed in the text by the terms “man” and “woman”—, thus reflecting the Fatherhood and Motherhood of God; that Paul should have done this is in itself a marvelous instance of his utter fearlessness, as well as perfect adaptation in teaching. An age so sunken in the false sense of “man” and “woman” could hardly have risen to the spiritual apprehension of Paul’s vision—a vision shared

by those who perceive in "man" the combined characteristics of the spiritual male and female attributes. Paul knew that his teachings, directed to those who were utterly lacking in spiritual sense, invited persecution, and this notwithstanding the spiritual declaration so well known to them: "So God created man in his *own* image, in the image of God created he him; male and female created he them." (Genesis 1:27.)

I Corinthians 11:8

- (A.V.): For the man is not of the woman; but the woman of the man.
- (SNT): For the man was not from the woman, but the woman from the man.
- (NNT): for the man is not from the woman, but the woman from the man;
- (JMT): (Man was not made from woman, woman was made from man;
- (WNT): Man does not take his origin from woman, but woman takes hers from man.
- (Comp): From the earliest period of Isaiah down to to-day, this record of the false creation (or the record of creation falsely stated) has been cited as a support for masculine domination: "And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; (22) And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man." (Genesis 2:21, 22.)

I Corinthians 11:9

- (A.V.): Neither was the man created for the woman; but the woman for the man.
- (SNT): Neither was the man created for the woman's sake, but the woman for the man's sake.
- (NNT): and the man was not created for the woman, but the woman for the man.
- (JMT): and man was not created for woman, but woman for man.)
- (WNT): For man was not created for woman's sake, but woman for man's.
- (Comp): The "female" element was brought into view to complete the picture of generic man; and yet theologians insist upon Scriptural literalness. Such scholars cite the following passage as underlying Paul's statement in this verse: "And the LORD God said, *It is* not good that the man should be alone; I will make him an help meet for him." (Genesis 2:18.)

I Corinthians 11:10

- (A.V.): For this cause ought the woman to have power on *her head*, because of the angels.
- (SNT): For this cause ought the woman to have on her head (the mark of) authority, because of the angels.
- (NNT): For this cause the woman ought to have a sign of authority on her head, because of the angels.
- (JMT): Therefore, in view of the angels, woman must wear a symbol of subjection on her head.
- (WNT): That is why a woman ought to have on her head a symbol of subjection, because of the

angels. (Notes: "*A symbol of subjection;*" *that is (a symbol of) her husband's authority. Literally 'authority.'* "*Authority and subjection are opposite sides of the same fact*" (T. C. Edwards).)

(Comp): Paul's insistence upon the observance of symbolism in this instance, was based upon the spiritual (or angelic, to use his term) import of that symbolism.

I Corinthians 11:11

(A.V.): Nevertheless, neither is the man without the woman, neither the woman without the man, in the Lord.

(SNT): Nevertheless, the man is not without the woman, nor the woman without the man, in our Lord.

(NNT): But neither is the woman without the man, nor the man without the woman, in the Lord.

(JMT): (Of course, in the Lord, woman does not exist apart from man, any more than man apart from woman;

(WNT): Yet, in the Lord, woman is not independent of man nor man independent of woman.

I Corinthians 11:12

(A.V.): For as the woman *is* of the man, even so *is* the man also by the woman: but all things of God.

(SNT): For as the woman (was) from the man, so the man is by the woman; and every thing is from God.

(NNT): For as the woman is from the man, so also is the man by the woman; but all things from God.

(JMT): for as woman was made from man, so man is

now made from woman, while both, like all things, come from God.)

(WNT): For just as woman originates from man, so also man comes into existence through woman, but everything springs originally from God.

I Corinthians 11:13

(A.V.): Judge in yourselves: is it comely that a woman pray unto God uncovered?

(SNT): Judge for yourselves, among yourselves; is it becoming, that a woman pray to God with her head uncovered?

(NNT): Judge in your own selves; is it comely that a woman pray to God uncovered?

(JMT): Judge for yourselves; is it proper for an unveiled woman to pray to God?

(WNT): Judge of this for your own selves: is it seemly for a woman to pray to God when she is unveiled?

(Comp): This text is a reference to the Greek custom which permitted women to worship with uncovered heads. The Jewish tradition demanded that the man should worship with covered head.

I Corinthians 11:14

(A.V.): Doth not even nature itself teach you, that if a man have long hair, it is a shame unto him?

(SNT): Doth not nature teach you, that in a man, if his hair groweth long, it is a reproach to him?

(NNT): Doth not even nature itself teach you, that if a man have long hair, it is a shame to him?

(JMT): Surely nature herself teaches you that while long hair is disgraceful for a man,

(WNT): Does not Nature itself teach you that if a man has long hair it is a dishonour to him,

I Corinthians 11:15

(A.V.): But if a woman have long hair, it is a glory to her: for *her* hair is given her for a covering.

(SNT): But for a woman, if her hair is abundant, it is a glory to her; for her hair is given to her for a covering.

(NNT): but that if a woman have long hair, it is a glory to her? for her hair is given for a covering.

(JMT): for a woman long hair is a glory? Her hair is given her as a covering.

(WNT): but that if a woman has long hair it is her glory, because her hair was given her for a covering? (*Notes: "Was given," a gift which she keeps and glories in—so the Greek tense (perfect) implies.*)

I Corinthians 11:16

(A.V.): But if any man seem to be contentious, we have no such custom, neither the churches of God.

(SNT): But if any one is contentious about these things, we on our part have no such custom, nor hath the church of God.

(NNT): But if any one seemeth to be contentious, we have no such custom, nor the churches of God.

(JMT): If anyone presumes to raise objections on this point—well, I acknowledge no other mode of worship, and neither do the churches of God.

(WNT): But if any one is inclined to be contentious on

the point, we have no such custom, nor have the Churches of God.

I Corinthians 11:17

- (A.V.): Now in this that I declare *unto you*, I praise *you* not, that ye come together, not for the better, but for the worse.
- (SNT): This which I now enjoin, is not as praising you; for ye have not made progress, but have deteriorated.
- (NNT): But I give you this charge, not praising you, because ye come together not for the better, but for the worse.
- (JMT): But in giving you the following injunction I cannot commend you; for you are the worse, not the better, for assembling together.
- (WNT): But while giving you these instructions, there is one thing I cannot praise—your meeting together, with bad rather than good results.

I Corinthians 11:18

- (A.V.): For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.
- (SNT): Because, first; when ye assemble in the church, there are, I hear, divisions among you; and I partly believe it.
- (NNT): For in the first place, when ye come together in assembly of the church, I hear that there are divisions among you;
- (JMT): First of all, in your church-meetings I am told that cliques prevail. And I partly believe it.

(WNT): For, in the first place, when you meet as a Church, there are divisions among you. This is what I am told, and I believe that there is some truth in it. (*Notes: "As a Church;" literally 'in Church,' not meaning in a building so called.*)

I Corinthians 11:19

(A.V.): For there must be also heresies among you, that they which are approved may be made manifest among you.

(SNT): For there are to be contentions among you, that the approved among you may be known.

(NNT): for there must be also parties among you, that they who are approved may also become manifest among you.

(JMT): There must be parties among you, if genuine Christians are to be recognized.

(WNT): For there must of necessity be differences of opinion among you, in order that it may be plainly seen who are the men of sterling worth among you. (*Notes: Or perhaps the sense is, 'For in order for there to be—as I understand that there are—party-leaders among you, there must, of course, needs even be parties.' The 'must' in that case expresses logical necessity. The Greek word dochimoi translated in the text 'men of sterling worth' has a meaning approaching that of 'party leaders' in some Classical authors.—Ed.*)

(Comp): In Deuteronomy, thirteenth chapter, third verse, we read: "Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul."

I Corinthians 11:20

- (A.V.): When ye come together therefore into one place, *this* is not to eat the Lord's supper.
- (SNT): When therefore ye come together, ye eat and drink, not as is becoming on the day of our Lord.
- (NNT): When ye come together then in the same place, there is no eating of the Lord's supper.
- (JMT): But this makes it impossible for you to eat the Lord's supper when you hold your gatherings.
- (WNT): When, however, you meet in one place, there is no eating the Supper of the Lord;
- (Comp): The "Lord's supper" was a Sunday festival—an outgrowth of the Jewish Paschal feast. This supper provided not only a meal in which all participated and to which all had contributed, but it was the occasion of thanksgiving for blessings bestowed. The ideal upon which it was instituted was based upon Jesus' words "this do in remembrance of me." It developed into a "testimonial" meeting as the feast wore on, uplifting the hearts and hopes of rich and poor alike.

I Corinthians 11:21

- (A.V.): For in eating, every one taketh before *other* his own supper: and one is hungry, and another is drunken.
- (SNT): But, one and another proceedeth to eat his own supper; and one is hungry, and another is drunken.
- (NNT): For, when ye eat, every one taketh before any

distribution his own supper, and one is hungry, and another is drunken.

(JMT): As you eat, everyone takes his own supper; one goes hungry while another gets drunk.

(WNT): for it is his own supper of which each of you is in a hurry to partake, and one eats like a hungry man, while another has already drunk to excess.

(Comp): It was understood that the rich were to bring enough provisions to compensate for the lack of the poor. The divisions and cliques which rapidly developed among them, separating the rich from the poor, loosed the innate selfishness of the human mind, and prompted some to consume hurriedly their own provisions, leaving nothing for others. So acute did this error become that the meal was later on separated from the meeting, and finally abandoned altogether.

I Corinthians 11:22

(A.V.): What, have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise *you* not.

(SNT): What! have ye no houses in which ye can eat and drink? or, despise ye the church of God, and shame them who have nothing? What shall I say to you? Shall I praise you? In this I praise you not.

(NNT): What, have ye not houses to eat and to drink in? Or despise ye the church of God, and shame those who have nothing? What am I

to say to you? Shall I praise you? In this I do not praise you.

(JMT): What! have you no houses to eat and drink in? Do you think you can show disrespect to the church of God and put the poor to shame? What can I say to you? Commend you? Not for this.

(WNT): Why, have you no homes in which to eat and drink? Or do you wish to show your contempt for the Church of God and make those who have no homes feel ashamed? What shall I say to you? Shall I praise you? In this matter I certainly do not praise you.

(Comp): In Leviticus, nineteenth chapter, thirtieth verse, we find this counsel: "Ye shall keep my sabbaths, and reverence my sanctuary: I *am* the LORD."

I Corinthians 11:23

(A.V.) For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the *same* night in which he was betrayed, took bread:

(SNT): For I have received from our Lord, that which I imparted to you; that our Lord Jesus, on the night he was betrayed, took bread,

(NNT): For I received of the Lord, what I also delivered to you, that the Lord Jesus, the same night in which he was betrayed, took a loaf,

(JMT): I passed on to you what I received from the Lord himself, namely, that on the night he was betrayed the Lord Jesus took a loaf,

(WNT): For it was from the Lord that I received the

facts which in turn, I handed on to you; how that the Lord Jesus, on the night He was to be betrayed, took some bread, (*Notes: "Was to be betrayed;" or 'was being betrayed.' In English, to convey this sense, we should more naturally use the active voice, 'Judas was betraying Him.'*)

(Comp): About six hundred years before, Ezekiel's commission was recorded in these words: "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me." (Ezekiel 3:17.)

I Corinthians 11:24

(A.V.): And when he had given thanks, he brake *it*, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me.

(SNT): and blessed, and brake (it), and said: "Take, eat; this is my body, which is broken for your sakes: thus do ye, in remembrance of me."

(NNT): and when he had given thanks, he broke it, and said, This is my body, which is for you; this do in remembrance of me.

(JMT): and after thanking God he broke it, saying, 'This means my body broken for you; do this in memory of me.'

(WNT): and after giving thanks He broke it and said, "This is my body which is about to be broken for you. Do this in memory of me." (*Notes: "About to be broken;" this word (for it is only one in the Greek) is omitted by the majority of modern Commentators. But in English it seems indispensable.*)

(Comp): From the Masoretic text we read: "Wisdom

hath builded her house, She hath hewn out her seven pillars; She hath prepared her meat, she hath mingled her wine; She hath also furnished her table." (Proverbs 9:1, 2.)

I Corinthians 11:25

- (A.V.): After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.
- (SNT): So, after they had supped, he gave also the cup, and said: "This cup is the new testament in my blood: thus do ye, as often as ye drink (it), in remembrance of me."
- (NNT): In like manner also the cup, when he had supped, saying, This cup is the new covenant, in my blood; this do, as oft as ye drink, in remembrance of me.
- (JMT): In the same way he took the cup after supper, saying, 'This cup means the new *covenant* ratified *by* my *blood*; as often as you drink it, do it in memory of me.'
- (WNT): In the same way, when the meal was over, He also took the cup. "This cup," He said, "is the new Covenant of which my blood is the pledge. Do this, every time that you drink it, in memory of me." (*Notes: "Of which my blood is the pledge;" literally 'in my blood.'*)

I Corinthians 11:26

- (A.V.): For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.
- (SNT): For as often as ye eat this bread, and drink

this cup, ye commemorate the death of our Lord, until his advent.

(NNT): For as often as ye eat this bread, and drink the cup, ye show forth the Lord's death, till he come.

(JMT): For as often as you eat this loaf and drink this cup, you proclaim the Lord's death until he comes.

(WNT): For every time that you eat this bread and drink from the cup, you are proclaiming the Lord's death—until He returns. (*Notes: "Returns;" literally 'comes.'*)

(Comp): See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 609, I Cor. 11:26.

I Corinthians 11:27

(A.V.): Wherefore, whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

(SNT): He therefore, who eateth of the bread of the Lord, and drinketh of his cup, and is not worthy of it, is guilty of the blood of the Lord, and of his body.

(NNT): So that whoever eateth the bread or drinketh the cup of the Lord in an unworthy manner will be guilty with respect to the body and the blood of the Lord.

(JMT): Hence anyone who eats the loaf or drinks the cup of the Lord carelessly, will have to answer for a sin against the body and the blood of the Lord.

(WNT): Whoever, therefore, in an unworthy manner, eats the bread or drinks from the cup of the Lord sins against the body and blood of the Lord. (*Notes: "Sins against etc.," that is, 'is guilty of an offence against the unity and brotherhood of the Church, which has been redeemed by the blood of Christ.' Paul emphasizes the unity and brotherhood of the Church by calling the Church the 'body of Christ.'—Ed.*)

(Comp): It was customary for the Jews to arrive in Jerusalem some time before the Passover in order to devote necessary time and effort toward ritualistic preparation. This was in accordance with the Pharisaical code. Thus they felt "worthy" to partake of the sacrifice. Scholars believe that the above text is an allusion to this well known practice.

I Corinthians 11:28

(NNT): But let a man examine himself, and thus let eat of *that* bread, and drink of *that* cup.

(SNT): For this reason, a man should examine himself, and then eat of this bread, and drink of this cup:

(NNT): But let a man examine himself, and thus let him eat of the bread, and drink of the cup:

(JMT): Let a man test himself; then he can eat from the loaf and drink from the cup.

(WNT): But let a man examine himself, and, having done that, then let him eat the bread and drink from the cup.

(Comp): In the Lamentations of Jeremiah we read: "Let us search and try our ways, and turn again to the LORD." (Lamentations 3:40.)

I Corinthians 11:29

- (A.V.): For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.
- (SNT): for, whoever eateth and drinketh of it, while he is unworthy, eateth and drinketh condemnation on himself, by not discerning the body of the Lord.
- (NNT): for he that eateth and drinketh eateth and drinketh judgment to himself, if he do not discern the body.
- (JMT): For he who eats and drinks without a proper sense of the Body, eats and drinks to his own condemnation.
- (WNT): For any one who eats and drinks, eats and drinks judgment to himself, if he fails to estimate the body aright. (*Notes: "Estimate . . . aright;" or 'discern.' By failure to discern the body of Christ Paul may possibly mean failure to recognize the unity and brotherhood of the Christian Church.*)

I Corinthians 11:30

- (A.V.): For this cause many *are* weak and sickly among you, and many sleep.
- (SNT): For this cause, many among you are diseased and sickly, and many sleep.
- (NNT): For this cause many among you are weak and sickly, and some are falling asleep.
- (JMT): That is why many of you are ill and infirm, and a number even dead.
- (WNT): That is why many among you are sickly and out of health, and why not a few die. (*Notes: "Die;" literally 'fall asleep.' Or 'are dead.' Literally*)

'have fallen asleep.' But the present tense of this verb appears not to be so used by Paul.)

I Corinthians 11:31

- (A.V.): For if we would judge ourselves, we should not be judged.
- (SNT): For if we would judge ourselves, we should not be judged.
- (NNT): But if we judged ourselves, we should not be judged;
- (JMT): If we only judged our own lives truly, we would not come under the Lord's judgment.
- (WNT): If, however, we estimated ourselves aright, we should not be judged.
- (Comp): David declared: "I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah." (Psalm 32:5.)

I Corinthians 11:32

- (A.V.): But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.
- (SNT): But when we are judged by our Lord, we are really chastised, that we may not be condemned with the world.
- (NNT): but when we are judged, we are chastened by the Lord, that we may not be condemned with the world.
- (JMT): As it is, we are chastened when we are judged by him, so that we may not be condemned along with the world.

(NNT): But when we are judged by the Lord, chastisement follows, to save us from being condemned along with the world.

(Comp): The Twentieth Century New Testament translates this verse as follows: "Yet, in being judged by the Lord, we are undergoing discipline, so that we may not have judgment passed upon us with the rest of the world."

This text is a reference to the ninety-fourth Psalm, twelfth and thirteenth verses: "Blessed is the man whom thou chastenest, O LORD, and teachest him out of thy law; (13) That thou mayest give him rest from the days of adversity, until the pit be digged for the wicked."

I Corinthians 11:33

(A.V.): Wherefore, my brethren, when ye come together to eat, tarry one for another.

(SNT): Wherefore, my Brethren, when ye assemble to eat, wait ye one for another.

(NNT): Wherefore, my brethren, when ye come together to eat, wait for one another.

(JMT): Well then, my brothers, when you gather for a meal, wait for one another;

(WNT): Therefore, brethren, when you come together for this meal, wait for one another.

(Comp): Conybeare translates this verse in this manner: "Therefore, my brethren, when you meet for the Lord's Supper, let none begin to eat by himself while he leaves others unprovided;"

I Corinthians 11:34

(A.V.): And if any man hunger, let him eat at home;

that ye come not together unto condemnation.
And the rest will I set in order when I come.

(SNT): And let him who is hungry, eat at home;
that ye may assemble, not for condemnation.
And as to other things, I will give you direc-
tions when I come.

(NNT): If any one hunger, let him eat at home; that
ye may not come together to condemnation.
And the rest I will set in order when I come.

(JMT): and if anyone is hungry let him eat at home.
You must not gather, only to incur condem-
nation. I will give you my instructions upon
the other matters when I come.

(WNT): If any one is hungry, let him eat at home; so
that your coming together may not lead to
judgement. The other matters I will deal with
whenever I come.

CHAPTER XII.

I Corinthians 12:1

- (A.V.): Now concerning spiritual *gifts*, brethren, I would not have you ignorant.
- (SNT): And concerning spirituals, my brethren, I would have you know,
- (NNT): Now concerning spiritual gifts, brethren, I would not have you ignorant.
- (JMT): But I want you to understand about spiritual gifts, brothers.
- (WNT): It is important, brethren, that you should have clear knowledge on the subject of spiritual gifts.
- (Comp): Conybeare gives this verse this translation: "Concerning those who exercise Spiritual gifts, brethren, I desire to remove your ignorance."

Rotherham translates the verse in this manner: "But || concerning the spiritually gifted || brethren, I am not wishing you to be ignorant."

I Corinthians 12:2

- (A.V.): Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.
- (SNT): that ye have been pagans; and have been, without distinction, led away after idols, in which there is no speech.
- (NNT): Ye know, that when ye were gentiles, ye were carried away to dumb idols, as ye happened to be led;

- (JMT): You know when you were pagans, how your impulses led you to dumb idols;
- (WNT): You know that when you were heathens you went astray after dumb idols, wherever you happened to be led. (*Notes: "Happened;" 'From time to time' is implied by the tense; now to the worship of a voiceless Zeus, now—and more frequently, the place being such as Corinth was—to that of Aphrodite.*)
- (Comp): David furnished a spiritual definition of "idols" in one of his Psalms: "Their idols *are* silver and gold, the work of men's hands. (5) They have mouths, but they speak not: eyes have them, but they see not: (6) They have ears, but they hear not: noses have they, but they smell not: (7) They have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat. (8) They that make them are like unto them; *so is every one that trusteth in them.*" (Psalm 115:4-8.)

I Corinthians 12:3

- (A.V.): Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and *that* no man can say that Jesus is the Lord, but by the Holy Ghost.
- (SNT): I therefore inform you, that there is no man, that speaketh by the Spirit of God, who saith that Jesus is accursed: neither can a man say that Jesus is the Lord, except by the Holy Spirit.
- (NNT): wherefore I give you to understand that no one speaking by the Spirit of God saith, Ac-

cursed be Jesus; and that no one can say, Jesus is Lord, but by the Holy Spirit.

(JMT): so I tell you now, that no one is speaking in the Spirit of God when he cries, 'Cursed be Jesus,' and that no one can say, 'Jesus is Lord,' except in the holy Spirit.

(WNT): For this reason I would have you understand that no one speaking under the influence of the Spirit of God ever says, "Jesus is accursed," and that no one is able to say, "Jesus is Lord," except under the influence of the Holy Spirit.

(Comp): History tells us that these meetings of the church of Corinth consisted principally of testimonies. Speakers arose as they felt inspired and voiced their praises. The lack of proper discipline naturally led to confusion, resulting frequently, in many speakers being on their feet simultaneously. This not only made it impossible to be distinctly heard, but it also furnished outsiders the opportunity of shouting unchristian sentiments thus destroying the purpose of these meetings. This practice led to conditions which today can hardly be appreciated.

I Corinthians 12:4

(A.V.): Now there are diversities of gifts, but the same Spirit.

(SNT): Now there are diversities of gifts; but the Spirit is one.

(NNT): Now there are diversities of gifts, but the same Spirit.

(JMT): There are varieties of talents, but the same Spirit;

(WNT): Now there are various kinds of gifts, but there is one and the same Spirit;

(Comp): Conybeare translates this verse in this manner: "Moreover, there are varieties of Spiritual Gifts, but the same Spirit gives them all;"

I Corinthians 12:5

(A.V.): And there are differences of administrations, but the same Lord.

(SNT): And there are diversities of ministrations; but the Lord is one.

(NNT): and there are diversities of services, but the same Lord;

(JMT): varieties of service, but the same Lord;

(WNT): various forms of official service, and yet one and the same Lord;

(Comp): We continue Conybeare's translation: "and they are given for various ministrations, but all to serve the same Lord Jesus;"

I Corinthians 12:6

(A.V.): And there are diversities of operations; but it is the same God which worketh all in all.

(SNT): And there are diversities of energies; but God, who worketh all in all men, is one.

(NNT): and there are diversities of operations, but it is the same God who worketh all things in all.

(JMT): varieties of effects, but the same God who effects everything in everyone.

(WNT): diversities in work, and yet one and the same God—He who in each person brings about the whole result.

(Comp): Let us complete this thought as Conybeare gives it: "and the inward working whereby they are wrought is various, but they are all wrought in every one of those who receive them, by the working of the same God."

I Corinthians 12:7

(A.V.): But the manifestation of the Spirit is given to every man to profit withal.

(SNT): And to each man, there is given a manifestation of the Spirit, that it may aid him.

(NNT): But the manifestation of the Spirit is given to each one for the good of others.

(JMT): Each receives his manifestation of the Spirit for the common good.

(WNT): But to each of us a manifestation of the Spirit has been granted for the common good.

(Comp): This popular text well merits additional translation. Conybeare's translation: "But the gift whereby the Spirit becomes manifest, is given to each for the profit of all."

The Twentieth Century New Testament reads: "To each man there is given spiritual illumination for the general good."

Rotherham's translation: "But || unto each one || is given the manifesting of the Spirit, With a view to that which is profitable;"

I Corinthians 12:8

(A.V.): For to one is given, by the Spirit, the word

of wisdom; to another the word of knowledge, by the same Spirit;

(SNT): To one, by the Spirit, there is given a word of wisdom; and to another, by the same Spirit, there is given a word of knowledge:

(NNT): For to one is given by the Spirit the word of wisdom; to another the word of knowledge, according to the same Spirit;

(JMT): One man is granted words of wisdom by the Spirit, another words of knowledge by the same Spirit;

(WNT): To one the utterance of wisdom has been granted through the Spirit; to another the utterance of knowledge in accordance with the will of the same Spirit;

(Comp): Goodspeed in "An American Translation" gives the verse this rendition: "One man receives through the Spirit the power to speak wisely, another, by the same Spirit, receives the power to express knowledge."

Ferrar Fenton translates the verse: "For to this man, perhaps, is given through the Spirit philosophic reason; but to another, by means of the same Spirit, comprehension of thought;"

The Greek sense of the term translated here as "wisdom" conveys the thought of "spiritual insight"; while the term "knowledge" implies "demonstrable wisdom".

Scholars refer to Isaiah, eleventh chapter, second and third verses, when considering the substance of this text: "And the Spirit of the LORD shall rest upon him, the spirit of

wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; (3) And shall make him of quick understanding in the fear of the LORD: and he shall not judge, after the sight of his eyes, neither reprove after the hearing of his ears:"

I Corinthians 12:9

- (A.V.): To another faith, by the same Spirit; to another the gifts of healing, by the same Spirit;
- (SNT): to another, by the same Spirit, faith: to another, by the same Spirit, gifts of healing:
- (NNT): to another faith, by the same Spirit; to another the gifts of healing, by the one Spirit;
- (JMT): one man in the same Spirit has the gift of faith, another in the one Spirit has gifts of healing;
- (WNT): to a third man, by means of the same Spirit, special faith; to another various gifts of healing, by means of the one Spirit;
- (Comp): David declared of this self-same Spirit: "Bless the LORD, O my soul: and all that is within me, *bless* his holy name. (2) Bless the LORD, O my soul, and forget not all his benefits: (3) Who forgiveth all thine iniquities; who healeth all thy diseases; (4) Who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies; (5) Who satisfieth thy mouth with good *things*; *so that* thy youth is renewed like the eagle's. (6) The LORD exe-

cuteth righteousness and judgment for all that are oppressed." (Psalm 103:1-6.)

I Corinthians 12:10

- (A.V.): To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues:
- (SNT): and to another, miracles: and to another, prophecy: and to another, the discerning of spirits: and to another, (divers) kinds of tongues: and to another, the interpretation of tongues.
- (NNT): to another the working of miracles, to another prophecy, to another discerning of spirits, to another divers kinds of tongues, to another the interpretation of tongues.
- (JMT): one has prophecy, another the gift of distinguishing spirits, another the gift of 'tongues' in their variety, another the gift of interpreting 'tongues.'
- (WNT): to another the exercise of miraculous powers; to another the gift of prophecy; to another the power of discriminating between prophetic utterances; to another varieties of the gift of 'tongues;' to another the interpretation of tongues. (*Notes: "Prophecy;" Christian prophets were preachers and expounders who spoke under the immediate influence of the Holy Spirit.*)
- (Comp): This text voices the fulfilment of prophecy found in the second chapter, twenty-eighth and twenty-ninth verses of Joel: "And it shall come to pass afterward, *that* I will pour out my spirit upon all flesh; and your sons

and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: (29) And also upon the servants and upon the handmaids in those days will I pour out my Spirit."

I Corinthians 12:11

- (A.V.): But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.
- (SNT): But all these, worketh that one Spirit; and he distributeth to every one as he pleaseth.
- (NNT): But all these worketh the one and self-same Spirit, allotting to each one severally as it will.
- (JMT): But all these effects are produced by one and the same Spirit, apportioning them severally to each individual as he pleases.
- (WNT): But these results are all brought about by one and the same Spirit, who bestows His gifts upon each of us in accordance with His own will. (*Notes: "Bestows . . upon each;" literally 'dis-tributes . to.'*)

I Corinthians 12:12

- (A.V.): For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ.
- (SNT): For as the body is one, and in it are many members; and all those members of the body, though many, are one body; so also is the Messiah.
- (NNT): For as the body is one, and hath many mem-

bers, and all the members of the body, being many, are one body, so it is with Christ.

(JMT): As the human body is one and has many members, all the members of the body forming one body for all their number, so is it with Christ.

(WNT): For just as the human body is one and yet has many parts, and all its parts, many as they are, constitute but one body, so it is with the Church of Christ. (*Notes: "So it is with;" such is the English idiom, which might also be used with advantage in Haggai 2:14, "So it is with this people, and so it is with this nation." "The Church of Christ;" literally 'the Christ.'*)

I Corinthians 12:13

(A.V.): For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

(SNT): For all of us, likewise, by one Spirit, have been baptized into one body, whether Jews or Gentiles, whether slaves or free; and all of us have drunk in one Spirit.

(NNT): For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or freemen; and were all made to drink one Spirit.

(JMT): For by one Spirit we have all been baptized into one Body, Jews or Greeks, slaves or freemen; we have all been imbued with one Spirit.

(WNT): For, in fact, in one Spirit all of us—whether we are Jews or Gentiles, slaves or free men—

were baptized to form one body; and we were all nourished by that one Spirit. (*Notes: "Gentiles;" literally 'Greeks.' "Nourished by;" literally 'made to drink.'*)

I Corinthians 12:14

(A.V.): For the body is not one member, but many.

(SNT): For a body also, is not one member, but many.

(NNT): For the body also is not one member, but many.

(JMT): Why, even the body consists not of one member but of many.

(WNT): For the human body does not consist of one part, but of many.

I Corinthians 12:15

(A.V.): If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

(SNT): For if the foot should say, Because I am not the hand, I am not of the body; is it, on that account, not of the body?

(NNT): If the foot say, Because I am not a hand, I am not of the body, is it for this reason not of the body?

(JMT): If the foot were to say, 'Because I am not the hand, I do not belong to the body,' that does not make it no part of the body.

(WNT): Were the foot to say, "Because I am not a hand I am not a part of the body," that would not make it any the less a part of the body.

(Comp): Some authorities believe this verse to be a

quotation from a popular fable of Menenius Agrippa.

I Corinthians 12:16

- (A.V.): And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?
- (SNT): Or if the ear should say, Because I am not the eye, I am not of the body; is it, on that account, not of the body?
- (NNT): And if the ear say, Because I am not an eye, I am not of the body, is it for this reason not of the body?
- (JMT): If the ear were to say, 'Because I am not the eye, I do not belong to the body,' that does not make it no part of the body.
- (WNT): Or were the ear to say, "Because I am not an eye, I am not a part of the body," that would not make it any the less a part of the body.

I Corinthians 12:17

- (A.V.): If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling?
- (SNT): And if the whole body were an eye, where would be the hearing? Or if it were all hearing, where would be the smelling?
- (NNT): If the whole body were an eye, where would be the hearing? If the whole were hearing, where would be the smelling?
- (JMT): If the body were all eye, where would hearing be? If the body were all ear, where would smell be?

(WNT): If the whole body were an eye, where would the hearing be? If the whole body were an ear, where would the nostrils be?

I Corinthians 12:18

(A.V.): But now hath God set the members every one of them in the body, as it hath pleased Him.

(SNT): But now hath God placed every one of the members in the body, according to his pleasure.

(NNT): But as it is, God set the members every one of them in the body, as it pleased him.

(JMT): As it is, God has set the members in the body, each as it pleased Him.

(WNT): But as a matter of fact, God has arranged the parts in the body—every one of them—as He has seen fit.

I Corinthians 12:19

(A.V.): And if they were all one member, where *were* the body?

(SNT): And if they were all one member, where would be the body?

(NNT): And if the were all one member, where would be the body?

(JMT): If they all made up one member, what would become of the body?

(WNT): If they were all one part, where would the body be?

I Corinthians 12:20

(A.V.): But now *are they* many members, yet but one body.

(SNT): But now they are many members, yet but body.

(NNT): But now there are, indeed, many members, but one body.

(JMT): As it is, there are many members and one body.

(WNT): But, as a matter of fact, there are many parts and but one body.

I Corinthians 12:21

(A.V.): And the eye cannot say unto the hand, I have no need of thee: nor again, the head to the feet, I have no need of you.

(SNT): The eye cannot say to the hand, Thou art not needful to me: nor can the head say to the feet, Ye are not needful to me.

(NNT): And the eye cannot say to the hand, I have no need of thee; nor, again, the head to the feet, I have no need of you.

(JMT): The eye cannot say to the hand, 'I have no need of you,' nor again the head to the feet, 'I have no need of you.'

(WNT): It is also impossible for the eye to say to the hand, "I do not need you;" or again for the head to say to the feet, "I do not need you."

(Comp): It was Moses who voiced the same thought to Hobab: "And Moses said unto Hobab, the son of Raguel the Midianite, Moses' father in law, We are journeying unto the place of which the LORD said, I will give it you: come thou with us, and we will do thee good: for the LORD hath spoken good concerning Israel. (30) And he said unto him,

I will not go; but I will depart to mine own land, and to my kindred. (31) And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes. (32) And it shall be, if thou go with us, yea, it shall be, that what goodness the LORD shall do unto us, the same will we do unto thee." (Numbers 10:29-32.)

I Corinthians 12:22

- (A.V.): Nay, much more, those members of the body, which seem to be more feeble, are necessary:
- (SNT): But rather, those members which are accounted feeble, are indispensable.
- (NNT): Nay, still more, those members of the body which seem to be weak, are necessary;
- (JMT): Quite the contrary. We cannot do without those very members of the body which are considered rather delicate.
- (WNT): No, it is quite otherwise. Even those parts of the body which are apparently somewhat feeble are yet indispensable;
- (Comp): In Ecclesiastes, ninth chapter, fourteenth, fifteenth, and sixteenth verses, we read: "*There was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it: (15) Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man. (16) Then said I, Wisdom is better than strength: nevertheless the poor*

man's wisdom *is* despised, and his words are not heard."

I Corinthians 12:23

- (A.V.): And those *members* of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely *parts* have more abundant comeliness.
- (SNT): And those which we think dishonorable in the body, on them we heap more honor; and those that are uncomely, on them we put the more decoration.
- (NNT): and what we think to be less honorable parts of the body, upon these we bestow more abundant honor; and our unseemly parts have more abundant seemliness;
- (JMT): just as the parts we consider rather dishonourable are the very parts we invest with special honour; our indecorous parts get a special care and attention.
- (WNT): and those which we deem less honourable we clothe with more abundant honour; and so our ungraceful parts come to have a more abundant grace,

I Corinthians 12:24

- (A.V.): For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honour to that *part* which lacked.
- (SNT): For the honorable members in us, have no need of honor: for God hath tempered the body, and given more honor to the member which is inferior;

- (NNT): while our unseemly parts have no need. But God so put the body together, as to give special honor to that part which lacked,
- (JMT): which does not need to be paid to our more decorous parts. Yes, God has tempered the body together, with a special dignity for the inferior part.
- (WNT): While our graceful parts have everything they need, But it was God who built up the body, and bestowed more abundant honour on the part that felt the need. (*Notes: "Built up;" literally 'mixed together.'*)

I Corinthians 12:25

- (A.V.): That there should be no schism in the body; but *that* the members should have the same care one for another.
- (SNT): that there might be no disunion in the body, but that all the members, equally, might care for one another;
- (NNT): that there might be no schism in the body, but that the members should have the same care one for another.
- (JMT): so that there may be no disunion in the body, but that the various members should have a common concern for one another.
- (WNT): that there might be no disunion in the body, but that all the members might entertain the same anxious care for one another's welfare.

I Corinthians 12:26

- (A.V.): And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

- (SNT): so that, when one member is in pain, they will all sympathize; and if one member is exalted, all the members will be exalted.
- (NNT): And so if one member suffereth, all the members suffer with it; or if one member is honored, all the members rejoice with it.
- (JMT): Thus if one member suffers, all the members share its suffering; if one member is honoured, all the members share its honour.
- (WNT): And if one part is suffering, every other part suffers with it; or if one part is receiving special honour, every other part shares in the joy. (*Notes: "Shares in the joy," E. G. "the head is crowned with a garland, and the whole man is conscious of being glorified; or the mouth pronounces an oration, and at once the eyes laugh and show their gladness" (Chrysostom).)*)

I Corinthians 12:27

- (A.V.): Now ye are the body of Christ, and members in particular.
- (SNT): Now ye are the body of Messiah, and members in your place.
- (NNT): Now ye are the body of Christ, and members individually.
- (JMT): Now you are Christ's, body, and severally members of it.
- (WNT): As for you, you are the body of Christ, and individually you are members of it.

I Corinthians 12.28

- (A.V.): And God hath set some in the church; first apostles; secondarily, prophets; thirdly, teachers; after that, miracles; then gifts of heal-

ing, helps, governments, diversities of tongues.

(SNT): For God hath placed in His church, first legates; after them, prophets; after them, teachers; after them, workers of miracles; after them, the gifts of healing, and helpers, and leaders, and (various) kinds of tongues.

(NNT): And God appointed some in the church to be, in the first place, apostles, in the second place, prophets, in the third place, teachers, then miracles, then gifts of healing, those of helping and of governing, divers kinds of tongues.

(JMT): That is to say, God has set people within the church to be first of all apostles, secondly prophets, thirdly teachers, then workers of miracles, then healers, helpers, administrators, and speakers of 'tongues' of various kinds.

(WNT): And by God's appointment there are in the Church—first Apostles, secondly Prophets, thirdly teachers. Then come miraculous powers, and then ability to cure diseases or render loving service, or powers of organization, or varieties of the gift of 'tongues.'
(Notes: "By God's appointment there are;" literally 'God appointed some.' The voice (middle) of the verb intimates 'for Himself,' 'to do His will,' 'to render service to Him.' "Prophets;" or 'inspired teachers.')

(Comp): The "helps" or helpers mentioned in this text were instituted originally during Moses' period. The reference is as follows: "And the LORD said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto

the tabernacle of the congregation, that they may stand there with thee. (17) And I will come down and talk with thee there: and I will take of the spirit which *is* upon thee, and will put *it* upon them; and they shall bear the burden of the people with thee, that thou bear *it* not thyself alone." (Numbers 11:16, 17.)

I Corinthians 12:29

- (A.V.): Are all apostles? *are* all prophets? *are* all teachers? *are* all workers of miracles?
- (SNT): Are they all legates? Are they all prophets? Are they all teachers? Are they all workers of miracles?
- (NNT): Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles?
- (JMT): Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles?
- (WNT): Are all Apostles? Are all Prophets? Are all teachers? Have all miraculous powers?

I Corinthians 12:30

- (A.V.): Have all the gifts of healing? do all speak with tongues? do all interpret?
- (SNT): Have all of them the gifts of healing? Do they all speak with tongues? Or do they all interpret?
- (NNT): Have all the gifts of healing? Do all speak with tongues? Do all interpret?
- (JMT): Are all endowed with the gifts of healing? Are all able to speak in 'tongues?' Are all able to interpret?

(WNT): Have all ability to cure diseases? Do all speak in 'tongues'? Do all interpret?

I Corinthians 12:31

(A.V.): But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

(SNT): And if ye are emulous of the superior gifts, on the other hand, I show to you a better way.

(NNT): But desire earnestly the greater gifts. And furthermore I show you by far the most excellent way.

(JMT): Set your hearts on the higher talents. And yet I will go on to show you a still higher path.

(WNT): But always seek to excel in the greater gifts. And now I will point out to you a way of life which transcends all others.

(Comp): Conybeare gives the verse this translation: "and moreover, beyond them all, I will show you a path wherein to walk."

CHAPTER XIII.

I Corinthians 13:1

- (A.V.): Though I speak with the tongues of men and of angels, and have not charity, I am become *as* sounding brass, or a tinkling cymbal.
- (SNT): If I could speak in every tongue of men, and in that of angels, and there should be no love in me, I should be like brass that resoundeth, or the cymbal that maketh a noise.
- (NNT): Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal.
- (JMT): I may speak with the tongues of men and of angels, but if I have no love, I am a noisy gong or a clanging cymbal;
- (WNT): If I can speak with the tongues of men and of angels, but am destitute of Love, I have but become a loud-sounding trumpet or a clanging cymbal.
- (Comp): From a quaint old edition of the New Testament we get this remark made by some unknown writer: "*as sounding brass*"—a brazen trumpet uttering the voice of another without life or feeling in itself.
- See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, I Cor. 13:1.

I Corinthians 13:2

- (A.V.): And though I have *the gift of* prophecy, and

understand all mysteries, and all knowledge; and though I have all faith so that I could remove mountains, and have not charity, I am nothing.

(SNT): And if there should be in me (the gift of) prophecy, and I should understand all the mysteries, and every science; and if there should be in me all faith, so that I could move mountains, and love should not be in me, I should be nothing.

(NNT): And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so as to remove mountains, and have not love, I am nothing.

(JMT): I may prophesy, fathom all mysteries and secret lore, I may have such absolute faith that I can move hills from their place, but if I have no love, I count for nothing;

(WNT): If I possess the gift of prophecy and am versed in all mysteries and all knowledge, and have such absolute faith that I can remove mountains, but am destitute of Love, I am nothing.

(Comp): The present day meaning of the word "charity" does not do justice to the sense of that Greek term used by Paul. The word "love", scientifically understood, comes nearer to the exact meaning of that term.

I Corinthians 13:3

(A.V.): And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing.

(SNT): And if I should feed out to the destitute all I possess; and if I should give my body to be burned; and there should be no love in me, I gain nothing.

(NNT): And though I bestow all my goods to feed the poor, and though I give up my body that I may be burned, and have not love, it profiteth me nothing.

(JMT): I may distribute all I possess in charity, I may give up my body to be burnt, but if I have no love, I make nothing of it.

(WNT): And if I distribute all my possessions to the poor, and give up my body to be burned, but am destitute of Love, it profits me nothing.
(Notes: "Distribute . . . give up;" the tense (aorist) implies the doing of these things once for all. "To be burned;" in other words 'that I may make a boast of it'.)

(Comp): This is a reference to Proverbs, twenty-fifth chapter, twenty-first verse: "If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink:"

I Corinthians 13:4

(A.V.): Charity suffereth long, *and* is kind; charity envieth not; charity vaunteth not itself, is not puffed up.

(SNT): Love is long-suffering, and is kind; love is not envious; love is not boisterous; and is not inflated;

(NNT): Love suffereth long, is kind; love envieth not; love vaunteth not herself, is not puffed up,

(JMT): Love is very patient, very kind. Love knows

no jealousy; love makes no parade, gives itself no airs,

(WNT): Love is patient and kind. Love knows neither envy nor jealousy. Love is not forward and self-assertive, nor boastful and conceited. (*Notes: "Love is not forward;" . . . omits this third 'Love.'*)

(Comp): A reference to this attribute of Love is recorded in the twelfth chapter of Numbers, the third verse: "(Now the man Moses *was* very meek, above all the men which *were* upon the face of the earth.)"

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, I Cor. 13:4.

I Corinthians 13:5

(A.V.): Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

(SNT): and doth nothing that causeth shame; and seeketh not her own; is not passionate; and thinketh no evil;

(NNT): doth not behave herself unseemly, seeketh not her own, is not easily provoked, maketh no account of an injury,

(JMT): is never rude, never selfish, never irritated, *never resentful*;

(WNT): She does not behave unbecomingly, nor seek to aggrandize herself, nor blaze out in passionate anger, nor brood over wrongs.

(Comp): See Concordance to Science and Health with

Key to the Scriptures, Mary Baker Eddy, Appendix B, page 609, I Cor. 13:5.

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, I Cor. 13:5.

I Corinthians 13:6

- (A.V.): Rejoiceth not in iniquity, but rejoiceth in the truth;
- (SNT): rejoiceth not in iniquity, but rejoiceth in the truth;
- (NNT): rejoiceth not at *iniquity*, but rejoiceth in the truth,
- (JMT): love is never glad when others go wrong, love is gladdened by goodness,
- (WNT): She finds no pleasure in injustice done to others, but joyfully sides with the truth.
- (Comp): The Twentieth Century New Testament translates this verse as follows: "Love never rejoices at evil, but rejoices in the triumph of Truth."

The Greek text conveys the sense of "re-joyce not in the misfortune of another."

I Corinthians 13:7

- (A.V.): Beareth all things, believeth all things, hopeth all things, endureth all things.
- (SNT): beareth all things, believeth all things, hopeth all, and endureth all.
- (NNT): beareth all things, believeth all things, hopeth all things, endureth all things.
- (JMT): always slow to expose, always eager to believe the best, always hopeful, always patient.

(WNT): She knows how to be silent. She is full of trust, full of hope, full of patient endurance.

(Comp): See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 609, I Cor. 13:7.

I Corinthians 13:8

(A.V.): Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away.

(SNT): Love will never cease. But prophesyings will end; and tongues will be silent; and knowledge will vanish.

(NNT): Love never faileth; but whether there are prophesyings, they will come to an end; whether tongues, they will cease; whether knowledge, it will be done away.

(JMT): Love never disappears. As for prophesying, it will be superseded; as for 'tongues,' they will cease; as for knowledge, it will be superseded.

(WNT): Love never fails. But if there are prophecies, they will be done away with; if there are languages, they will cease; if there is knowledge, it will be brought to an end. (*Notes: "Done away with...brought to an end...put from me;" the same verb (four times) as in 15:24, 26. The special miraculous gifts which characterized the Apostolic age appear to have ceased at the destruction of Jerusalem in 70, A.D.—Ed.*)

I Corinthians 13:9

(A.V.): For we know in part, and we prophesy in part.

- (SNT): For we know but partially; and we prophesy but partially.
- (NNT): For we know in part, and we prophesy in part;
- (JMT): For we only know bit by bit, and we only prophesy bit by bit;
- (WNT): For our knowledge is imperfect, and so is our prophesying;

I Corinthians 13:10

- (A.V.): But when that which is perfect is come, then that which is in part shall be done away.
- (SNT): But when completeness is come, then that which is partial will vanish away.
- (NNT): but when that which is perfect is come, that which is in part will be done away.
- (JMT): but when the perfect comes, the imperfect will be superseded.
- (WNT): but when the perfect state of things is come, all that is imperfect will be brought to an end.
- (Comp): It was Jeremiah who wrote: "But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. (34) And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their

iniquity, and I will remember their sin no more." (Jeremiah 31:33,34.)

I Corinthians 13:11

- (A.V.): When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things.
- (SNT): When I was a child, I talked as a child, and I reasoned as a child, and I thought as a child: but when I became a man, I laid aside the things of childhood.
- (NNT): When I was a child, I spoke as a child, I had the feelings of a child, I thought as a child; since I have become a man, I have put away the things of the child.
- (JMT): When I was a child, I talked like a child, I thought like a child, I argued like a child; now that I am a man, I am done with childish ways.
- (WNT): When I was a child, I talked like a child, felt like a child, reasoned like a child: when I became a man, I put from me childish ways. (*Notes: "Felt:" or 'thought.'* "Became a man;" "such as I still am" is implied by the perfect tense of the Greek. "I put from me childish ways;" again the perfect tense, signifying 'and have for ever done with them.' In these clauses the English perfect would be proper only if the writer had but recently grown to full manhood, which was far from being the case with Paul.)
- (Comp): See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, I Cor. 13:11.

I Corinthians 13:12

- (A.V.): For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.
- (SNT): And now we see, as by a mirror, in similitude; but then face to face: now I know partially; but then shall I know, just as I am known.
- (NNT): For now we see in a mirror, obscurely; but then face to face; now I know in part, but then I shall fully know even as I also am fully known.
- (JMT): At present we only see the baffling reflections in a mirror, but then it will be face to face; at present I am learning bit by bit, but then I shall understand, as all along I have myself been understood.
- (WNT): For the present we see things as if in a mirror, and are puzzled; but then we shall see them face to face. For the present the knowledge I gain is imperfect; but then I shall know fully, even as I am fully known. (*Notes: "And are puzzled;" literally 'in a riddle.' "I am fully known;" or 'I have come to be fully known.'*)
- (Comp): Goodspeed translates this verse as follows: "For now we are looking at a dim reflection in a mirror, but then we shall see face to face. Now my knowledge is imperfect, but then I shall know as fully as God knows me."
See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, I Cor. 13:12.

I Corinthians 13:13

- (A.V.): And now abideth faith, hope, charity, these three; but the greatest of these *is* charity.
- (SNT): For these three things are abiding, faith, and hope, and love; but the greatest of these is love.
- (NNT): And now there abide faith, hope, love, these three; but the greatest of these is love.
- (JMT): Thus 'faith and hope and love last on, these three, but the greatest of all is love.
- (WNT): And so there remain Faith, Hope, Love—these three; and of these the greatest is Love.
(Notes: "Hope will remain, as anticipation certain to be fulfilled. Faith will remain as trust, entire and undoubting" (Alford). Love will remain, as that sublimest attribute which we shall share with the Infinite One Himself.)

CHAPTER XIV.

I Corinthians 14:1

- (A.V.): Follow after charity, and desire spiritual *gifts*, but rather that ye may prophesy.
- (SNT): Follow after love; and be emulous of the gifts of the Spirit, and especially, that ye may prophesy.
- (NNT): Strive to possess love; and desire earnestly the spiritual gifts, but especially that of prophesying.
- (JMT): Make love your aim, and then set your heart on the spiritual gifts—especially upon prophecy.
- (WNT): Be eager in your pursuit of this Love, and be earnestly ambitious for spiritual gifts, but let it be chiefly so in order that you may prophesy.
- (Comp): In Numbers we read: “And the LORD came down in a cloud, and spake unto him, and took of the spirit that *was* upon him, and gave *it* unto the seventy elders: and it came to pass, *that*, when the spirit rested upon them, they prophesied, and did not cease. (29) And Moses said unto him, Enviest thou for my sake? would God that all the LORD’s people were prophets, *and* that the LORD would put his spirit upon them!” (Numbers 11:25, 29.)

I Corinthians 14:2

- (A.V.): For he that speaketh in an *unknown* tongue,

speaketh not unto men, but unto God: for no man understandeth *him*; howbeit in the spirit he speaketh mysteries.

(SNT): For he that speaketh in a tongue, speaketh not unto men, but unto God; for no one understandeth what is said; yet in the spirit, he speaketh a mystery.

(NNT): For he that speaketh in an (unknown) tongue speaketh not to men, but to God; for no one heareth; but in the Spirit he speaketh mysteries;

(JMT): For he who speaks in a 'tongue' addresses God not men; no one understands him; he is talking of divine secrets in the Spirit.

(WNT): For he who speaks in an unknown tongue is not speaking to men, but to God; for no one understands him. Yet in the Spirit he is speaking secret truths.

I Corinthians 14:3

(A.V.): But he that prophesieth speaketh unto men *to* edification, and exhortation, and comfort.

(SNT): But he that prophesieth, speaketh unto men, for edification, and exhortation, and consolation.

(NNT): but he that prophesieth speaketh to men edification, and exhortation, and comfort.

(JMT): On the other hand, he who prophesies addresses men in words that edify, encourage, and console them.

(WNT): But he who prophesies speaks to men words of edification, encouragement and comfort.

(Comp): The Greek term translated here as "prophe-

sieth" simply means "exalted" declaration or teaching, in other words "spiritual" affirmations.

I Corinthians 14:4

- (A.V.): He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church.
- (SNT): He that speaketh in a tongue, edifieth himself: and he that prophesieth, edifieth the church.
- (NNT): He that speaketh in a (unknown) tongue edifieth himself; but he that prophesieth edifieth the church.
- (JMT): He who speaks in a 'tongue' edifies himself, whereas he who prophesies edifies the church.
- (WNT): He who speaks in an unknown tongue does good to himself, but he who prophesies does good to the Church. (*Notes: "Does good to," literally 'edifies,' builds up.*)

I Corinthians 14:5

- (A.V.): I would that ye all spake with tongues, but rather that ye prophesied: for greater *is* he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.
- (SNT): Now I would that ye all spoke with tongues, but rather that ye prophesied; for greater is he that prophesieth, than he that speaketh in a tongue, unless he interpret; and if he interpret, he edifieth the church.
- (NNT): I would that ye all spoke with tongues, but rather that ye prophesied; for greater is he

that prophesieth than he that speaketh with tongues, unless he interpret, that the church may receive edification.

(JMT): Now I would like you all to speak with 'tongues,' but I would prefer you to prophesy. The man who prophesies is higher than the man who speaks with 'tongues'—unless indeed the latter interprets so that the church may get edification.

(WNT): I should be right glad were you all to speak in 'tongues,' but yet more glad were you all to prophesy. And, in fact, the man who prophesies is superior to him who speaks in 'tongues,' except when the latter can interpret in order that the Church may get a blessing.

I Corinthians 14:6

(A.V.): Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

(SNT): And now, my brethren, if I should come among you, and speak to you in tongues, what should I profit you; unless I should speak to you either by revelation, or by knowledge, or by prophecy, or by doctrine?

(NNT): But now, brethren, if I come to you speaking with tongues, what shall I profit you, unless I speak to you either by revelation, or by knowledge, or by prophesying, or by teaching?

(JMT): Suppose now I were to come to you speaking

with 'tongues,' my brothers; what good could I do you, unless I had some revelation or knowledge or prophecy or teaching to lay before you?

- (WNT): But, brethren, as things are, if I come to you speaking in 'tongues,' what benefit shall I confer on you, if the utterance is neither in the form of a revelation nor of additional knowledge nor of prophecy nor of teaching?

I Corinthians 14:7

- (A.V.): And even things without life, giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?
- (SNT): For even inanimate things that emit sound, whether pipe or harp, if they make no distinction between one sound and another, how will it be known, what is sung or what is harped?
- (NNT): And even things without life that give sound, whether pipe or harp, if they make no distinction in the sounds, how shall that be known which is piped or harped?
- (JMT): Inanimate instruments, such as the flute or the harp, may give a sound, but if no intervals occur in their music, how can one make out the air that is being played either on flute or on harp?
- (WNT): Even inanimate things—flutes or harps, for instance—when yielding a sound, if they make no distinction in the notes, how shall the tune which is played on the flute or the harp be known?

I Corinthians 14:8

- (A.V.): For if the trumpet give an uncertain sound, who shall prepare himself to the battle?
- (SNT): And if the trumpet shall give an uncertain sound, who will prepare himself for the battle?
- (NNT): For if the trumpet give an uncertain sound, who will prepare himself for the battle?
- (JMT): If the trumpet sounds indistinct, who will get ready for the fray?
- (WNT): If the bugle—to take another example—gives an uncertain sound, who will prepare for battle?
- (Comp): This text is a reference to Numbers, tenth chapter, ninth verse: "And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before the LORD your God, and ye shall be saved from your enemies."

I Corinthians 14:9

- (A.V.): So likewise ye except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.
- (SNT): So likewise if ye utter a discourse in a tongue, and there is no interpretation given, how will it be known what ye have said?
- (NNT): So also ye, unless ye utter by the tongue words easy to be understood, how shall that be known which is spoken? For ye will be speaking into the air.

(JMT): Well, it is the same with yourselves. Unless your tongue utters language that is readily understood, how can people make out what you say? You will be pouring words into the empty air!

(WNT): And so with you; if with the living voice you fail to utter intelligible words, how will people know what you are saying? You will be talking to the winds.

I Corinthians 14:10

(A.V.): There are, it may be, so many kinds of voices in the world, and none of them *is* without signification.

(SNT): For lo, there are many kinds of tongues in the world; and there is not one of them without meaning.

(NNT): There are, it may be, so many kinds of languages in the world, and not one is without meaning.

(JMT): There are ever so many kinds of language in the world, every one of them meaning something.

(WNT): There are, we will suppose, a great number of languages in the world, and no creature is without a language.

I Corinthians 14:11

(A.V.): Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian; and he that speaketh *shall be* a barbarian unto me.

(SNT): But if I do not know the import of the sound,

I shall be a barbarian to him that speaketh,
and the speaker will be a barbarian to me.

(NNT): If then I know not the meaning of the language, I shall be to him that speaketh a foreigner, and he that speaketh a foreigner to me.

(JMT): Well, unless I understand the meaning of what is said to me, I shall appear to the speaker to be talking gibberish, and to my mind he will be talking gibberish himself.

(WNT): If, however, I do not know the meaning of the particular language, I shall seem to the speaker of it, and he to me, to be merely talking some foreign tongue.

I Corinthians 14:12

(A.V.): Even so ye, forasmuch as ye are zealous of spiritual *gifts*, seek that ye may excel to the edifying of the church.

(SNT): So also ye, since ye are emulous of the gifts of the Spirit for the edification of the church, seek ye to excel.

(NNT): So also ye, since ye are eager to possess spiritual gifts, be earnest to abound in them to the edification of the church.

(JMT): So with yourselves; since your heart is set on possessing 'spirits,' make the edification of the church your aim in this desire to excel.

(WNT): Therefore, seeing that you are ambitious for spiritual gifts, seek to excel in them so as to benefit the Church. (*Notes: "Benefit;" or 'edify,' 'built up.'*)

I Corinthians 14:13

- (A.V.): Wherefore let him that speaketh in an *unknown* tongue, pray that he may interpret.
- (SNT): And let him that speaketh in a tongue, pray that he may interpret.
- (NNT): Wherefore let him that speaketh in an (unknown) tongue pray that he may interpret.
- (JMT): Thus a man who speaks in a 'tongue' must pray for the gift of interpreting it.
- (WNT): Therefore let a man who has the gift of tongues pray for the power of interpreting them.

I Corinthians 14:14

- (A.V.): For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful.
- (SNT): For if I should pray in a tongue, my spirit prayeth, but my understanding is without fruits.
- (NNT): For if I pray in an (unknown) tongue, my spirit prayeth, but my understanding is unfruitful.
- (JMT): For if I pray with a 'tongue,' my spirit prays, no doubt, but my mind is no use to anyone.
- (WNT): For if I pray in an unknown tongue, my spirit prays, but my understanding is barren.

I Corinthians 14:15

- (A.V.): What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

- (SNT): What then shall I do? I will pray with my spirit, and will pray with my understanding; and I will sing with my spirit, and will sing with my understanding.
- (NNT): How stands it then? I will pray with the spirit, and I will pray with the understanding also; I will sing with the spirit, and I will sing with the understanding also.
- (JMT): Very well then, I will pray in the Spirit, but I will also pray with my mind; I will sing praise in the Spirit, but I will also sing praise with my mind.
- (WNT): How then does the matter stand? I will pray in spirit, and I will pray with my understanding also, I will praise God in spirit, and I will praise Him with my understanding also.
(Notes: "Praise God;" the Greek word may imply an instrumental accompaniment.)
- (Comp): It was David who declared: "For God is the King of all the earth: sing ye praises with understanding." (Psalm 47:7.)

I Corinthians 14:16

- (A.V.): Else, when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned, say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?
- (SNT): Otherwise, if thou blessest in the spirit, how shall he that filleth the place of one unlearned, say Amen, on thy giving thanks; for he knoweth not what thou sayest?
- (NNT): Else, if thou bless with the spirit, how shall he that occupieth the place of the unlearned

say the Amen at thy giving of thanks, since he understandeth not what thou art saying?

(JMT): Otherwise, suppose you are blessing God in the Spirit, how is the outsider to say 'Amen' to your thanksgiving? The man does not understand what you are saying!

(WNT): Otherwise, if you bless God in spirit only, how shall he who is in the position of an ungifted man say the 'Amen' to your giving of thanks, when he does not know what your words mean?

(Comp): This custom of the congregation concurring in any religious ceremony with "Amen", was established by Moses and maintained throughout the history of the Church. An early instance of this custom is found in Deuteronomy, twenty-seventh chapter, fifteenth verse: "Cursed *be* the man that maketh *any* graven or molten image, an abomination unto the LORD, the work of the hands of the craftsman, and putteth *it* in a secret *place*. And all the people shall answer and say, Amen."

Later we find the custom in vogue during the time of Ezra, when the religious services consisted first, of reading the Scriptures, and then, following this, giving the spiritual interpretation—the prototype of the present day service in the Christian Science Church. We quote from Nehemiah, eighth chapter, verses five, six and eight: "And Ezra opened the book in the sight of all the people; (for he was above all the people;) and when he opened it, all the people stood up: (6) And Ezra

blessed the LORD, the great God: and all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the LORD with *their* faces to the ground. (8) So they read in the book in the law of God distinctly, and gave the sense, and caused *them* to understand the reading." The "unlearned" referred to by Paul did not mean one who was ignorant but one who did not actively participate in the ritual.

I Corinthians 14:17

- (A.V.): For thou verily givest thanks well, but the other is not edified.
- (SNT): Thou blessest, indeed, very well; but thy neighbor is not edified.
- (NNT): For thou indeed givest thanks well; but the other is not edified.
- (JMT): Your thanksgiving may be all right, but then—the other man is not edified!
- (WNT): Rightly enough you are giving thanks, and yet your neighbor is not benefited. (*Notes: "Benefited;" literally 'edified,' 'built up.'*)

I Corinthians 14:18

- (A.V.): I thank my God, I speak with tongues more than ye all:
- (SNT): I thank God, that I speak with tongues more than all of you.
- (NNT): I thank God, I speak in an (unknown) tongue more than ye all;
- (JMT): Thank God, I speak in 'tongues' more than any of you;

(WNT): I speak in a tongue, thank God, more than all of you;

I Corinthians 14:19

(A.V.): Yet in the church I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue.

(SNT): But in the church, I would rather speak five words with my understanding, that I might instruct others, than a myriad of words in a tongue,—

(NNT): yet in the church I would rather speak five words with my understanding, that I might also instruct others, than ten thousand words in an (unknown) tongue.

(JMT): but in church I would rather say five words with my own mind for the instruction of other people than ten thousand words in a 'tongue'.

(WNT): but in the Church I would rather speak five words with my understanding—so as to instruct others also—than ten thousand words in an unknown tongue.

I Corinthians 14:20

(A.V.): Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.

(SNT): My brethren, be ye not children in your thoughts; but to evil things be ye infants; and in your thoughts be men.

(NNT): Brethren, do not become children in understanding; yet in malice be children, but in understanding be men.

- (JMT): Brothers, do not be children in the sphere of intelligence; in evil be mere infants, but be mature in your intelligence.
- (WNT): Brethren, do not prove yourselves to be children in your minds. As regards evil, indeed, be utter babes, but as regards your minds prove yourselves to be men of ripe years.
- (Comp): David declared: "I have more understanding than all my teachers: for thy testimonies *are* my mediation." (Psalm 119:99.)

I Corinthians 14:21

- (A.V.): In the law it is written, With *men of* other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.
- (SNT): In the law it is written, With a foreign speech, and in another tongue, will I speak with this people; and even so also they will not hearken to me, saith the Lord.
- (NNT): In the Law it is written: "With men of other tongues and with other lips will I speak to this people, and yet for all that will they not hear me, saith the Lord."
- (JMT): It is written in the Law, *By men of alien tongues and by the lips of aliens I will speak to this People*; but even so, *they will not listen* to me, saith the Lord.
- (WNT): In the Law it stands written, "‘BY MEN OF UNKNOWN TONGUES AND BY THE LIPS OF AN UNKNOWN NATION WILL I SPEAK TO THIS PEOPLE, BUT EVEN THEN THEY WILL NOT LISTEN TO ME’ says the Lord."

(Comp): This text is an allusion to Isaiah, twenty-eighth chapter, verses eleven and twelve: "For with stammering lips and another tongue will he speak to this people. (12) To whom he said, This *is* the rest *wherewith* ye may cause the weary to rest; and this *is* the refreshing: yet they would not hear."

I Corinthians 14:22

(A.V.): Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them which believe.

(SNT): Wherefore, tongues are established for a sign, not to the believers, but to them that believe not. But prophesyings are not for those who believe not, but for them that believe.

(NNT): Wherefore the tongues are for a sign, not to believers, but to unbelievers; but prophesying is not for unbelievers, but for believers.

(JMT): Thus 'tongues' are intended as a sign, not for believers but for unbelievers; whereas prophesying is meant for believers, not for unbelievers.

(WNT): This shows that the gift of tongues is intended as a sign not to those who believe but to unbelievers, but prophecy is intended not for unbelievers but for those who believe.
(Notes: "Prophecy;" that is: 'inspired teaching.')

I Corinthians 14:23

(A.V.): If therefore the whole church become together into one place, and all speak with tongues, and there come in *those that are un-*

learned, or unbelievers, will they not say that ye are mad?

(SNT): If therefore the whole church assemble, and they all speak with tongues, and there come in unlearned persons, or such as believe not, will they not say: These people are crazy?

(NNT): If therefore the whole church be assembled in one place, and all be speaking with tongues, and there come in those who are unlearned, or unbelievers, will they not say that ye are mad?

(JMT): Hence if at a gathering of the whole church everybody speaks with 'tongues,' and if outsiders or unbelievers come in, will they not say you are insane?

(WNT): Accordingly if the whole Church has assembled and all are speaking in 'tongues,' and there come in ungifted men, or unbelievers, will they not say that you are all mad?

I Corinthians 14:24

(A.V.): But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all;

(SNT): But if ye should be all prophesying, and one unlearned or an unbeliever should come among you, he is explored by you all, and rebuked by you all;

(NNT): But if all prophesy, and there come in one that is an unbeliever, or unlearned, he is convinced by all, he is searched through by all,

(JMT): Whereas, if everybody prophesies, and some unbeliever or outsider comes in, he is exposed by all, brought to book by all;

(WNT): If, on the other hand, every one is prophesying and an unbeliever or an ungifted man comes in, he is convicted by all and closely examined by all,

(Comp): The Twentieth Century New Testament gives this verse this translation: "While, if all those present use the gift of preaching, and an unbeliever, or a man without the gift, comes in, he is convinced of his sinfulness by them all, he is called to account by them all;"

I Corinthians 14:25

(A.V.): And thus are the secrets of his heart made manifest; and so, falling down on *his* face, he will worship God, and report that God is in you of a truth.

(SNT): and the secrets of his heart are laid open (to him): and so he will fall upon his face, and will worship God, and say: Verily, God is in you.

(NNT): the secrets of his heart become manifest; and so falling down on his face, he will worship God, and report that God is indeed within you.

(JMT): the secrets of his heart are brought to light, and so, falling on his face, *he will worship God* declaring, '*God is really among you.*'

(WNT): and the hidden evils of his heart are brought to light. And, as the result, he will fall on his face and worship God, and will report to others that of a truth God is among you.

(Comp): Paul has put the words of Isaiah into the mouth of the awakened one: "Thus saith the LORD, The labour of Egypt, and merchandise

of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, *saying*, Surely God is in thee; and *there is none else; there is no God.*" (Isaiah 45:14.)

I Corinthians 14:26

- (A.V.): How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.
- (SNT): I therefore say (to you) my brethren, that when ye assemble whoever of you hath a psalm, let him speak; and whoever hath a doctrine, and whoever hath a revelation, and whoever hath a tongue, and whoever hath an interpretation. Let them all be for edification.
- (NNT): How is it then, brethren? When ye come together, every one of you hath a psalm, hath a lesson on instruction, hath a revelation, hath a tongue, hath an interpretation; let all things be done for edification.
- (JMT): Very well then, brothers; when you meet together, each contributes something—a song of praise, a lesson, a revelation, a 'tongue,' an interpretation? Good, but let everything be for edification.
- (WNT): What then, brethren? Whenever you assemble, there is not one of you who is not ready either with a song of praise, a sermon, a revelation, a 'tongue,' or an interpretation.

Let everything be done with a view to the building up of faith and character. (*Notes: "Building up of faith and character;" literally 'edification.'*)

I Corinthians 14:27

- (A.V.): If any man speak in an *unknown* tongue, *let it be* by two, or at the most *by* three, and *that* by course; and let one interpret.
- (SNT): And if any speak in a tongue, let two speak, or at most, three; and let them speak one by one; and let (some) one interpret.
- (NNT): If any one speak in an (unknown) tongue, let it be by two, or, at the most, by three, and in turn; and let one interpret.
- (JMT): As for speaking in a 'tongue,' let only two or at most three speak at one meeting, and that in turn.
- (WNT): If there is speaking in an unknown tongue, only two or at the most three should speak, and they should do so one at a time, and one should interpret;

I Corinthians 14:28

- (A.V.): But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.
- (SNT): And if there is none to interpret, let him that speaketh in a tongue, be silent in the church; and let him speak to himself and to God.
- (NNT): But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

(JMT): Also, let someone interpret; if there is no interpreter, let the speaker keep quiet in church and address himself and God.

(WNT): or if there is no interpreter, let the man with the gift be silent in the Church, speaking to himself and to God.

I Corinthians 14:29

(A.V.): Let the prophets speak two or three, and let the other judge.

(SNT): And as to prophets, let two or three speak, and let the rest judge.

(NNT): And of the prophets let two or three speak, and let the others judge;

(JMT): Let only two or three prophets speak, while the rest exercise their judgment upon what is said.

(WNT): But if there are Prophets, let two or three speak and let the rest judge. (*Notes: "Judge;" or 'discern.' Cp. 12:10. As to whether the words spoken "really came forth from the Spirit, or were only the imaginings of the speaker's heart" (Elliott). In strange contradiction to this precept The Teaching of the Twelve Apostles directs, "No prophet, when speaking in the Spirit, shall you test or judge"—the verb Paul uses here—"for every sin shall be forgiven, but this sin shall not be."*)

I Corinthians 14:30

(A.V.): If *any thing* be revealed to another that sitteth by, let the first hold his peace.

(SNT): And if to another sitting by, there should be a revelation, let the first stop speaking.

(NNT): if anything be revealed to another that sitteth by, let the first speaker be silent.

(JMT): Should a revelation come to one who is seated, the first speaker must be quiet.

(WNT): And if anything is revealed to some one else who is seated there, let the first be silent.

I Corinthians 14:31

(A.V.): For ye may all prophesy one by one, that all may learn, and all may be comforted.

(SNT): For ye can all prophesy, one by one; so that every one may learn, and every one be comforted.

(NNT): For one by one ye can all prophesy, that all may learn, and all may be exhorted.

(JMT): You can all prophesy quite well, one after another, so as to let all learn and all be encouraged.

(WNT): For you can all prophesy one by one, so that all may learn and all be encouraged:

I Corinthians 14:32

(A.V.): And the spirits of the prophets are subject to the prophets.

(SNT): For the spirit of the prophets is subject to the prophets.

(NNT): And spirits of prophets are subject to prophets;

(JMT): Prophets can control their own prophetic spirits,

(WNT): and the spirits of Prophets yield submission to Prophets.

(Comp): Rotherham translates the verse in this manner: "And || spirits of prophets || | unto prophets | do submit themselves;"

I Corinthians 14:33

- (A.V.): For God is not *the author* of confusion, but of peace, as in all churches of the saints.
- (SNT): Because, God is not (the author) of tumult, but of peace, as in all churches of the saints.
- (NNT): for God is not a God of confusion, but of peace. As in all the churches of the saints,
- (JMT): for God is a God not of disorder but of harmony. As is the rule in all churches of the saints,
- (WNT): For God is not a God of disorder, but of peace, as He is in all the Churches of His people. (*Notes: V.L., preferred by the American Revisers, connects the last clause with verse 34: 'As in all the Churches of God's people, let (married) women be silent.'*)

I Corinthians 14:34

- (A.V.): Let your women keep silence in the churches: for it is not permitted unto them to speak: but *they are commanded* to be under obedience, as also saith the law.
- (SNT): Let your women be silent in the church: for it is not permitted them to speak, but to be in subjection, as also the law saith.
- (NNT): let your women keep silence in the churches; for it is not permitted them to speak, but they are to be in subjection, as also saith the Law.
- (JMT): women must keep quiet at gatherings of the church. They are not allowed to speak; they must take a subordinate place, as the Law enjoins.
- (WNT): Let married women be silent in the Churches,

for they are not permitted to speak. They must be content with a subordinate place, as the Law also says; (*Notes: "Married women;" one word in the Greek—the same as that often rendered simply 'women.' 11:1-16 proves that Paul did not order all women to be silent at meetings of the Church. The reference to 'husbands' in verse 35, also shows that 'married women' is the correct rendering here.*)

(Comp): From the Syrian point of view women were considered sacred; and modesty was looked upon as a divine attribute. The ancients felt that a woman was degraded by appearing in public meetings. To take part in these discussions was to fall to the level of men. In the withholding from her of such privileges, therefore, they considered that they were honoring her.

I Corinthians 14:35

(A.V.): And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

(SNT): And if they wish to be informed on any subject, let them ask their husbands at home: for it is unbecoming for women to speak in the church.

(NNT): And if they desire to learn anything, let them ask their own husbands at home; for it is a shame for a woman to speak in the church.

(JMT): If they want any information, let them ask their husbands at home; it is disgraceful for a woman to speak in church.

(WNT): and if they wish to ask questions, they should

ask their own husbands at home. For it is disgraceful for a married woman to speak at a Church assembly.

I Corinthians 14:36

- (A.V.): What! came the word of God out from you? or came it unto you only?
- (SNT): What! was it from you that the word of God came forth? Or did it reach only to you?
- (NNT): What! Did the word of God come forth from you? Or did it come to you alone?
- (JMT): You challenge this rule? Pray, did God's word start from you? Are you the only people it has reached?
- (WNT): Was it from you that God's Message first went forth, or is it to you only that it has come? (*Notes: "Was it from you;" literally 'Or was it from you.'*)

I Corinthians 14:37

- (A.V.): If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.
- (SNT): And if any one among you thinketh that he is a prophet, or that he is spiritual, let him recognize the things which I write to you, as being the precepts of our Lord.
- (NNT): If any one thinketh himself to be a prophet, or spiritual, let him know surely that the directions I am writing to you are the Lord's;
- (JMT): If anyone considers himself a prophet or gifted with the Spirit, let him understand that what I write to you is a command of the Lord.

(WNT): If any one deems himself to be a prophet or a man with spiritual gifts, let him recognize as the Lord's command all that I am now writing to you. (*Notes: "Let him etc.;" let this furnish a test whether he really has the Spirit, or not. Or perhaps the sense is 'let him fully understand that these rules I am laying down are from the Lord.'*)

I Corinthians 14:38

(A.V.): But if any man be ignorant, let him be ignorant.

(SNT): But if any one be ignorant, let him be ignorant.

(NNT): but if any one be ignorant, let him be ignorant!

(JMT): Anyone who disregards this will be himself disregarded.

(WNT): But if any one is ignorant, let him be ignorant. (*Notes: "Let him be ignorant;" in other words 'he is not known.' The sense of the entire verse will then be 'But if any man does not know the Lord's voice when he hears it, he is one of those to whom, on the last day, the Lord will say "I do not know you."'*)

(Comp): Goodspeed translates the verse in this manner: "If anyone pays no attention to it, pay no attention to him."

I Corinthians 14:39

(A.V.): Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

(SNT): Wherefore, my brethren, be emulous of prophesying: and to speak with tongues, prohibit not.

(NNT): Wherefore, brethren, desire earnestly to

prophecy, and forbid not to speak with tongues;

(JMT): To sum up, my brothers. Set your heart on the prophetic gift, and do not put any check upon speaking in 'tongues';

(WNT): The conclusion, my brethren, is this. Be earnestly ambitious to prophecy, and do not check speaking with tongues;

I Corinthians 14:40

(A.V.): Let all things be done decently and in order.

(SNT): But let every thing be done with decency and regularity.

(NNT): but let all things be done becomingly, and in order.

(JMT): but let everything be done decorously and in order.

(WNT): only let everything be done in a becoming and orderly manner.

(Comp): See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, I Cor. 14:40.

CHAPTER XV.

I Corinthians 15:1

- (A.V.): Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;
- (SNT): And I make known to you, my brethren, the gospel which I preached to you, and which ye received, and in which ye stand,
- (NNT): Moreover, brethren, I declare anew to you the gospel which I preached to you, which also ye received, and wherein ye stand,
- (JMT): Now, brothers, I would have you know the gospel I once preached to you, the gospel you received, the gospel in which you have your footing,
- (WNT): But let me recall to you, brethren, the Good News which I brought you, which you accepted, and on which you are standing,

I Corinthians 15:2

- (A.V.): By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.
- (SNT): and by which ye have life. In what terms I preached to you, ye remember; unless ye have believed in vain.
- (NNT): by which also ye are saved, if ye hold fast the same word which I preached to you, unless ye believed in vain.
- (JMT): the gospel by which you are saved—provided

you adhere to my statement of it—unless indeed your faith was all haphazard.

- (WNT): through which also you are obtaining salvation, if you bear in mind the words in which I proclaimed it—unless indeed your faith has been unreal from the very first.

I Corinthians 15:3

- (A.V.): For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;
- (SNT): For I delivered to you from the first, as I had received it; that the Messiah died on account of our sins, as it is written:
- (NNT): For I delivered to you first of all what I also received, that Christ died for our sins, according to the Scriptures;
- (JMT): First and foremost, I passed on to you what I had myself received, namely, that Christ died for our sins as the scriptures had said,
- (WNT): For I repeated to you the all-important fact which also I had been taught, that Christ died for our sins in accordance with the Scriptures:
- (Comp): Paul is referring to the following Old Testament passages: "They part my garments among them, and cast lots upon my vesture." (Psalm 22:18); "They gave me also gall for my meat; and in my thirst they gave me vinegar to drink." (Psalm 69:21.) "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were *our* faces from him; he was despised,

and we esteemed him not. (4) Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. (5) But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed. (6) All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. (7) He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. (8) He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. (9) And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither *was any* deceit in his mouth.” (Isaiah 53:3-9.) “And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined.” (Daniel 9:26.) “Awake, O sword, against my shepherd, and against the man *that is* my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.” (Zechariah 13:7.)

I Corinthians 15:4

- (A.V.): And that he was buried, and that he rose again the third day according to the scriptures;
- (SNT): and that he was buried and arose on the third day, as it is written:
- (NNT): and that he was buried, and that he hath risen on the third day, according to the Scriptures;
- (JMT): that he was buried, that he rose on the third day as the scriptures had said,
- (WNT): that He was buried; that He rose to life again on the third day in accordance with the Scriptures,
- (Comp): Again making use of Scriptural passages, Paul refers to the following: Psalm sixteen, tenth verse—"For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." Isaiah, fifty-third chapter, tenth verse—"Yet it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand;" and Hosea, sixth chapter, second verse—"After two days will he revive us: in the third day he will raise us up, and we shall live in his sight."

I Corinthians 15:5

- (A.V.): And that he was seen of Cephas, then of the twelve:
- (SNT): and that he was seen by Cephas; and after him, by the twelve:

- (NNT): and that he appeared to Cephas, then to the twelve.
- (JMT): and that he was seen by Cephas, then by the twelve;
- (WNT): and was seen by Peter, and they by the twelve.
(Notes: "*Peter*;" literally '*Cephas*.')
- (Comp): Paul refers to the incident recorded in Luke, twenty-fourth chapter, thirty-second to thirty-fourth verses: "And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? (33) And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, (34) Saying, The Lord is risen indeed, and hath appeared to Simon."

I Corinthians 15:6

- (A.V.): After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.
- (SNT): and after that, he was seen by more than five hundred brethren at once; many of whom survive at the present time, and some of them sleep.
- (NNT): After that, he appeared to more than five hundred brethren at once, of whom the greater part remain until now, but some have fallen asleep.
- (JMT): after that, he was seen by over five hundred brothers all at once, the majority of whom survive to this day, though some have died;

- (WNT): Afterwards He was seen by more than five hundred brethren at once, most of whom are still alive, although some of them have now fallen asleep. (*Notes: "At once;" or 'once for all,' while to some He appeared oftener.*)
- (Comp): This text is a reference to Matthew's Gospel: "But after I am risen again, I will go before you into Galilee." (Matthew 26:32.) "And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him. (10) Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me." (Matthew 28:9, 10.)

I Corinthians 15:7

- (A.V.): After that, he was seen of James; then of all the apostles.
- (SNT): And subsequently to this, he was seen by James; and after him, by all the legatees.
- (NNT): After that, he appeared to James; then to all the apostles.
- (JMT): after that, he was seen by James, they by all the apostles,
- (WNT): Afterwards He was seen by James, and then by all the Apostles.
- (Comp): This meeting with James is not recorded, but that of "all the apostles" is found in Matthew, twenty-eighth chapter, sixteenth and seventeenth verses: "Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. (17) And when

they saw him, they worshipped him: but some doubted."

I Corinthians 15:8

- (A.V.): And last of all he was seen of me also, as of one born out of due time.
- (SNT): And last of them all, he was seen by me, as it were by an abortion.
- (NNT): And last of all, as to one born out of due time, he appeared also to me.
- (JMT): and finally he was seen by myself, by this so-called 'abortion' of an apostle.
- (WNT): And last of all, as to one of untimely birth, He appeared to me also.
- (Comp): Paul's awakening is recorded in Acts: "And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, (2) And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. (3) And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: (4) And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? (5) And he said, Who art thou, Lord? And the Lord said, I am Jesus, whom thou persecutest: *it is* hard for thee to kick against the pricks. (6) And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do." (Acts 9:1-6.)

I Corinthians 15:9

- (A.V.): For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.
- (SNT): I am the least of the legates; and am not worthy to be called a legate; because I persecuted the church of God.
- (NNT): For I am the least of the apostles, one not worthy to be called an apostle, because I persecuted the church of God.
- (JMT): For I am the very least of the apostles, unfit to bear the name of apostle, since I persecuted the church of God.
- (WNT): For I am the least of the Apostles, and am not fit to be called an Apostle—because I persecuted the Church of God.

I Corinthians 15:10

- (A.V.): But by the grace of God I am what I am: and his grace which *was bestowed* upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.
- (SNT): But by the grace of God, I am what I am: and his grace, that was in me, was not in vain; but I labored more than they all:—not I, but his grace that was with me.
- (NNT): But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain, but I labored more abundantly than they all; yet not I, but the grace of God which was with me.

- (JMT): But by God's grace I am what I am. The grace he showed me did not go for nothing; no, I have done far more work than all of them—though it was not I but God's grace at my side.
- (WNT): But what I am I am by the grace of God, and His grace bestowed upon me did not prove ineffectual. But I laboured more strenuously than all the rest—yet it was not I, but God's grace working with me.
- (Comp): David declared: "Not unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, *and* for thy truth's sake." (Psalm 115:1.)

I Corinthians 15:11

- (A.V.): Therefore whether *it were* I or they, so we preach, and so ye believed.
- (SNT): Whether I, therefore, or whether they, so we preached; and so ye believed.
- (NNT): Whether, then, it were I or they, thus we preach, and thus ye believed.
- (JMT): At any rate, whether I or they have done most, such is what we preach, such is what you believed.
- (WNT): But whether it is I or they, this is the way we preach, and the way that you came to believe.

I Corinthians 15:12

- (A.V.): Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?
- (SNT): And if the Messiah is proclaimed, as rising

from the dead; how is it that there are some among you, who say, There is no reviviscence of the dead?

(NNT): But if Christ be preached that he hath risen from the dead, how is it that some among you say, that there is no resurrection of the dead?

(JMT): Now if we preach that Christ rose from the dead, how can certain individuals among you assert that 'there is no such thing as a resurrection of the dead?

(WNT): But if Christ is preached as having risen from the dead, how is it that some of you say that there is no such thing as a resurrection of the dead?

(Comp): The sect known as the Sadducees repudiated the idea that the "resurrection" was possible. They continually attacked the Christians, on this point, as they also did the Pharisees, who had always acknowledged the resurrection. The Sadducees according to Farrar finally "planted" certain of their members within the early Christian church to better sow the tares of their own darkness, in the form of doubt and incredulity.

I Corinthians 15:13

(A.V.): But if there be no resurrection of the dead, then is Christ not risen.

(SNT): And if there is no reviviscence of the dead, the Messiah hath not risen.

(NNT): But if there be no resurrection of the dead, then Christ hath not risen;

(JMT): If 'there is no such thing as a resurrection from the dead,' then even Christ did not rise;

(WNT): If there is no such thing as a resurrection of the dead, then Christ Himself has not risen to life.

I Corinthians 15:14

(A.V.): And if Christ be not risen, then *is* our preaching vain, and your faith *is* also vain.

(SNT): And if the Messiah hath not risen, our preaching is vain, and your faith also vain.

(NNT): and if Christ hath not risen, then is our preaching vain, and vain also is your faith.

(JMT): and if Christ did not rise, then our preaching has gone for nothing, and your faith has gone for nothing too.

(WNT): And if Christ has not risen, it follows that what we preach is a delusion, and that your faith also is a delusion. (*Notes: "A delusion;" Nothing will come of it. Cp. Verse 17.*)

(Comp): See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 609, I Cor. 15:14.

I Corinthians 15:15

(A.V.): Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

(SNT): And we too are found false witnesses of God; for we have testified concerning God, that he raised up the Messiah, when he did not raise him up.

(NNT): And we are also found false witnesses con-

cerning God; because we testified concerning God that he raised up Christ, whom he did not raise up, if so be that the dead rise not.

(JMT): Besides, we are detected bearing false witness to God by affirming of him that he raised Christ—whom he did not raise, if after all dead men never rise.

(WNT): Nay more, we are actually being discovered to be bearing false witness about God, because we have testified that God raised Christ to life, whom He did not raise, if in reality none of the dead are raised.

(Comp): Job's rebuke to his friends is frequently cited by scholars as furnishing a background for Paul's opening clause: "Will ye speak wickedly for God? and talk deceitfully for him?" (Job 13:7.)

I Corinthians 15:16

(A.V.): For if the dead rise not, then is not Christ raised:

(SNT): For, if the dead will not arise, the Messiah also hath not risen.

(NNT): For if the dead rise not, then Christ hath not risen;

(JMT): For if dead men never rise, Christ did not rise either;

(WNT): For if none of the dead are raised to life, then Christ has not risen;

I Corinthians 15:17

(A.V.): And if Christ be not raised, your faith is vain; ye are yet in your sins.

- (SNT): And if the Messiah rose not, your faith is inane; and ye are yet in your sins:
- (NNT): and if Christ hath not risen, your faith is vain; ye are yet in your sins;
- (JMT): and if Christ did not rise, your faith is futile, you are still in your sins.
- (WNT): and if Christ has not risen, your faith is a vain thing—you are still in your sins. (*Notes: "A vain thing;" there is nothing in it: it is utter unreality.*)
- (Comp): See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, I Cor. 15:17.

I Corinthians 15:18

- (A.V.): Then they also which are fallen asleep in Christ are perished.
- (SNT): and also, doubtless, they who have fallen asleep in the Messiah, have perished.
- (NNT): then also they that have fallen asleep in Christ have perished.
- (JMT): More than that: those who have slept the sleep of death in Christ have perished after all.
- (WNT): It follows also that those who have fallen asleep in Christ have perished.

I Corinthians 15:19

- (A.V.): If in this life only we have hope in Christ, we are of all men most miserable.
- (SNT): And if, in this life only, we have hope in the Messiah, we are the most miserable of all men.

(NNT): If in this life only we have hope in Christ, we are of all men most miserable.

(JMT): Ah, if in this life we have nothing but a mere hope in Christ, we are of all men to be pitied most!

(WNT): If in this present life we have a *hope* resting on Christ, and nothing more, we are more to be pitied than all the rest of the world. (*Notes: "And nothing more;" the order of the words will not allow the connexion of this phrase (rendered by 'only') with 'life.' The meaning is not 'in this life only,' but 'a delusive hope, and that only,' with no fulfilment.*)

I Corinthians 15:20

(A.V.): But now is Christ risen from the dead, *and* become the first fruits of them that slept.

(SNT): But now the Messiah hath risen from the dead, and become the first-fruits of them that slept.

(NNT): But now hath Christ risen from the dead, the first-fruits of them that have fallen asleep.

(JMT): But it is not so! Christ did rise from the dead, he was the first to be reaped of those who sleep in death.

(WNT): But, in reality, Christ *has* risen from among the dead, being the first to do so of those who are asleep.

(Comp): The "first fruits" mentioned in the text was a symbolical reference to the sheaf of corn offered upon the altar during the second day of the Feast of the Passover. Harvesting was considered unlawful until this act of recog-

nizing God's bounty and government had been performed.

I Corinthians 15:21

- (A.V.): For since by man *came* death, by man *came* also the resurrection of the dead.
- (SNT): And as by a man came death, so also by a man came the reviviscence of the dead.
- (NNT): For since through man came death, through man came also the resurrection of the dead.
- (JMT): For since death came by man, by man came also resurrection from the dead;
- (WNT): For seeing that death came through man, through man comes also the resurrection of the dead.

I Corinthians 15:22

- (A.V.): For as in Adam all die, even so in Christ shall all be made alive.
- (SNT): For as it was by Adam, that all men die, so also by the Messiah they all live:
- (NNT): For as in Adam all die, so also in Christ will all be made alive.
- (JMT): as all die in Adam, so shall all be made alive in Christ.
- (WNT): For just as through Adam all die, so also through Christ all will be made alive again.
- (Comp): Scholars refer to Genesis, second chapter, seventeenth verse, when studying this famous text: "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 609, I Cor. 15:22.

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, I Cor. 15:22.

I Corinthians 15:23

- (A.V.): But every man in his own order; Christ the first fruits; afterward they that are Christ's, at his coming.
- (SNT): everyone in his order; the Messiah was the first-fruits; afterwards, they that are the Messiah's at his coming.
- (NNT): But every one in his own order; Christ the first-fruits, afterward they that are Christ's, at his coming.
- (JMT): But each in his own division:—Christ the first to be reaped; after that, all who belong to Christ, at his arrival.
- (WNT): But this will happen to each in the right order—Christ having been the first to rise, and afterwards Christ's people rising at His return.

I Corinthians 15:24

- (A.V.): Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.
- (SNT): And then will be the end, when he shall have delivered up the kingdom to God the Father; when every prince, and every sovereign, and all powers shall have come to naught.

- (NNT): Then will be the end, when he delivereth up the kingdom to God, the Father, when he shall have destroyed all dominion, and all authority, and power.
- (JMT): Then comes the end, when he hands over his royal power to God the Father, after putting down all other rulers, all other authorities and powers.
- (WNT): Later on, comes the End, when He is to surrender the Kingship to God, the Father, when He shall have overthrown all other government and all other authority and power. (*Notes: (Later on) The 'then' of the A. V. is only a correct translation in the sense of 'next in order.' The Greek word denotes sequence, not simultaneousness. (The End) Of Christ's mediatorial kingship, the object of its existence having been fully secured.—Ed. (To God, the Father) literally 'to the God and Father.' (Overthrown) literally 'reduced to powerlessness.'*)
- (Comp): It was Daniel who declared: "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed." (Daniel 7:14.)

I Corinthians 15:25

- (A.V.): For he must reign, till he hath put all enemies under his feet.
- (SNT): For he is to reign, until he shall put all his enemies under his feet.
- (NNT): For he must reign, "till he hath put all enemies under his feet."

(JMT): For he must reign until all his *foes are put under his feet*.

(WNT): For He must continue King until He shall have put all His enemies under His feet.
(Notes: "*He shall have put;*" that is: God, the Father, shall have put.)

(Comp): While this text is not an exact quotation, the substance is recognized in several of the Psalms: "Yet have I set my king upon my holy hill of Zion. (7) I will declare the decree: the LORD hath said unto me, Thou *art* my Son; this day have I begotten thee. (8) Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession. (9) Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." (Psalm 2:6-9.) "Gird thy sword upon *thy* thigh, O *most* mighty, with thy glory and thy majesty. (4) And in thy majesty ride prosperously because of truth and meekness *and* righteousness; and thy right hand shall teach thee terrible things. (5) Thine arrows *are* sharp in the heart of the king's enemies; *whereby* the people fall under thee. (6) Thy throne, O God, *is* for ever and ever: the sceptre of thy kingdom *is* a right sceptre." (Psalm 45:3-6.) "The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." (Psalm 110:1.)

I Corinthians 15:26

(A.V.): The last enemy *that* shall be destroyed is death.

(SNT): And the last enemy, death, will be abolished.

(NNT): The last enemy, death, will be destroyed;

(JMT): (Death is the last foe to be put down.)

(WNT): The last enemy that is to be overthrown is Death; (*Notes: "Overthrown," literally 'reduced to powerlessness.'*)

(Comp): Isaiah declared: "He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken *it*." (Isaiah 25:8.)

Hosea also glimpsed this assuring fact: "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes." (Hosea 13:14.)

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 609, I Cor. 15:26.

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, I Cor. 15:26.

I Corinthians 15:27

(A.V.): For he hath put all things under his feet. But when he saith, All things are put under *him*, *it is* manifest that he is excepted, which did put all things under him.

(SNT): For he hath subjected all under his feet. But when he said, that every thing is subjected to

him, it is manifest that he is excepted, who subjected all to him.

(NNT): for "he put all things under his feet." But when it is said that all things have been put under him, it is manifest that he who put all things under him is excepted.

(JMT): For *God has put everything under his feet*. When it is said that *everything* has been put put under him, plainly that excludes Him who put everything under him.

(WNT): for He will have put all things in subjection under His feet. And when He shall have declared that "All things are in subjection," it will be with the manifest exception of Him who has reduced them all to subjection to Him. (*Notes: "Will have put;" literally 'has put.' "Are in subjection;" that is: now at last the work of subjection, the overthrow of all foes, is completed. The perfect tense of the verb occurs only here and in Hebrews 2:8 (last word).*)

(Comp): This text is a quotation from the eighth Psalm, sixth verse: "Thou madest him to have dominion over the works of thy hands; thou hast put all *things* under his feet:"

I Corinthians 15:28

(A.V.): And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

(SNT): And when all shall be subjected to him, then the Son himself will be subject to him who subjected all to him, so that God will be all in all. —

- (NNT): And when all things have been put under him, then will also the Son himself become subject to him that put all things under him, that God may be all in all.
- (JMT): and when everything is put under him, then the Son himself will be put under Him who put everything under him, so that God may be everything to everyone.
- (WNT): But when the whole universe has been made subject to Him, then the Son Himself will also become subject to Him who has made the universe subject to Him, in order that *GOD* may be all in all. (*Notes: "All in all," "All creatures will say, 'God is everything to me' "* (Bengel).)
- (Comp): What particular significance was attached to this otherwise unrecorded and unknown practice of "baptizing for the dead", scholars do not know. Some obscure sects of Gnostics seem to have adopted the practice for no other apparent reason than that Paul refers to it in this Epistle.

I Corinthians 15:29

- (A.V.): Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?
- (SNT): Otherwise, what shall they do who are baptized for the dead, if the dead rise not? Why are they baptized for the dead?
- (NNT): If it be not so, what are they doing, who are baptized for the dead? If the dead rise not at all, why are they then baptized for them?
- (JMT): Otherwise, if there is no such thing as a resur-

rection, what is the meaning of people getting baptized on behalf of their dead? If dead men do not rise at all, why do people get baptized on their behalf?

- (WNT): Otherwise what will become of those who got themselves baptized for the dead? If the dead do not rise at all, why are these baptized for them? (*Notes: "Otherwise," that is, if there is no resurrection of the dead. "What will etc.," "What shall we say is the meaning and purpose of baptism for the dead, if used by men that deny the resurrection?" (T. C. Edwards). This practice existed at an early period and was apparently not unknown in Corinth.*)

I Corinthians 15:30

- (A.V.): And why stand we in jeopardy every hour?
 (SNT): And why also do we stand every hour in peril?
 (NNT): Why also do we stand in peril every hour?
 (JMT): Yes, and why am I myself in danger every hour?
 (WNT): Why also do we Apostles expose ourselves to danger every hour? (*Notes: "We Apostles," literally simply an emphatic 'we'.*)

I Corinthians 15:31

- (A.V.): I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.
 (SNT): I protest, my brethren, by your exultation, which is mine in our Lord Jesus the Messiah, that I die daily.
 (NNT): I protest, brethren, by my glorying in you which I have in Christ Jesus our Lord, that I die daily.
 (JMT): (not a day but I am at death's door! I swear

it by my pride in you, brothers, through Christ Jesus our Lord.)

(WNT): I protest, brethren, as surely as I glory over you—which I may justly do in Christ Jesus our Lord—that I die day by day.

I Corinthians 15:32

(A.V.): If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? Let us eat and drink, for tomorrow we die.

(SNT): If, as amongst men, I was cast to wild beasts at Ephesus, what did it profit me, if the dead rise not? "Let us eat and drink; for to-morrow we die."

(NNT): If with the views of men I fought with wild beasts at Ephesus, what advantage is it to me? If the dead rise not, "let us eat and drink, for to-morrow we die."

(JMT): What would it avail me that, humanity speaking, I 'fought with wild beasts' at Ephesus? If dead men do not rise, *let us eat and drink, for we will be dead to-morrow!*

(WNT): If from merely human motives I have fought with wild beasts in Ephesus, what profit is it to me? If the dead do not rise, let us eat and drink, for to-morrow we are to die. (*Notes: "Have fought etc.," during my stay here. This Letter was written from Ephesus.—"Wild beasts;" antagonists as ferocious as lions and tigers. Or, regarding the wild beasts as literal ones, 'If I had fought . . . what profit would it have been to me?'—Ed.*)

(Comp): This text is based upon Isaiah, twenty-second chapter, thirteenth verse: "And behold joy and

gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: let us eat and drink; for to morrow we shall die."

I Corinthians 15:33

- (A.V.): Be not deceived: evil communications corrupt good manners.
- (SNT): Be not deceived; "Evil stories corrupt well-disposed minds."
- (NNT): Be not deceived; "evil communications corrupt good manners."
- (JMT): Make no mistake about this: 'bad company is the ruin of good character.'
- (WNT): Do not deceive yourselves: "Evil companionships corrupt good morals."
- (Comp): For some time scholars believed that this popular proverb was taken from "Thais"—a comedy of Menanders. Recently in Egypt, excavators uncovered writings of Epicharmus who lived during the fifth century B. C. Among them was found—as a fragment from Euripides—this very quotation which Paul has used in this text.

I Corinthians 15:34

- (A.V.): Awake to righteousness, and sin not; for some have not the knowledge of God: I speak *this* to your shame.
- (SNT): Let your hearts be righteously excited, and sin not: for there are some, in whom is not the love of God: it is to your shame, I say it.
- (NNT): Awake, as is your duty, and sin not; for some have not the knowledge of God; I say it to your shame.

- (JMT): Get back to your sober senses and avoid sin, for some of you—and I say this to your shame—some of you are insensible to God.
- (WNT): Wake from this drunken fit; live righteous lives, and cease to sin; for some have no knowledge of God: I speak thus in order to move you to shame.
- (Comp): In Hosea we read: “My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.” (Hosea 4:6.)

I Corinthians 15:35

- (A.V.): But some *man* will say, How are the dead raised up? and with what body do they come?
- (SNT): But some one of you may say: How will the dead arise? and with what body will they come forth?
- (NNT): But some one will say, How are the dead to rise? and with what body do they come?
- (JMT): But, someone will ask, ‘how do the dead rise? What kind of body have they when they come?’
- (WNT): But some one will say, “How can the dead rise? And with what kind of body do they come back?”
- (Comp): In Ezekiel we read: “And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest. (4) Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear

the word of the LORD. (11) Then he said unto me, Son of man, these bones are the whole house of Israel: behold they say, Our bones are dried, and our hope is lost: we are cut off for our parts. (12) Therefore prophesy and say unto them, Thus saith the Lord GOD; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. (13) And ye shall know that I *am* the LORD, when I have opened your graves, O my people, and brought you up out of your graves." (Ezekiel 37:3, 4, 11, 12, 13.)

I Corinthians 15:36

- (A.V.): *Thou* fool! that which thou sowest is not quickened, except it die:
- (SNT): Foolish man! The seed which thou sowest, is not quickened, unless it die.
- (NNT): Fool! that which thou sowest is not brought to life unless it die;
- (JMT): Foolish man! What you sow never comes to life unless it dies.
- (WNT): Foolish man! the seed you yourself sow has no life given to it unless it first dies; (*Notes: "Foolish man;" not the vocative case (in the best MSS.), but the nominative; as though the writer were first throwing the epithet at his opponent, before turning immediately afterwards to address this argument from analogy to him.*)

I Corinthians 15:37

- (A.V.): And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain*:

- (SNT): And that which thou sowest, thou sowest not the body that is to be, but the naked kernel of wheat or barley, or of the other grains:
- (NNT): and what thou sowest, not the body that shall be dost thou sow, but a bare grain, of wheat perhaps, or of some of the other grains;
- (JMT): And what you sow is not the body that is to be; it is a mere grain of wheat, for example, or some other seed.
- (WNT): and as for what you sow, it is not the plant which is to be that you are sowing, but a bare grain, of wheat (it may be) or of something else,

I Corinthians 15:38

- (A.V.): But God giveth it a body as it hath pleased him, and to every seed his own body.
- (SNT): and God giveth it a body, as he pleaseth; and to each of the grains its natural body.
- (NNT): but God giveth it a body, as he willed, and to every seed its own body.
- (JMT): God gives it a body as he pleases, gives each kind of seed a body of its own.
- (WNT): and God gives it a body as He has seen fit, and to each kind of seed a body of its own.
- (Comp): Scholars usually refer to this passage from Genesis when pondering the import of this text: "And God said, Let the earth bring forth grass, the herb yielding seed, *and* the fruit tree yielding fruit after his kind, whose seed *is* in itself, upon the earth: and it was so. (12) And the earth brought forth grass, *and* herb yielding seed after his kind, and the tree

yielding fruit, whose seed *was* in itself , after his kind: and God saw that *it was* good.”
(Genesis 1:11, 12.)

‘ I Corinthians 15:39

- (A.V.): All flesh *is* not the same flesh: but *there is* one *kind* of flesh of men, another flesh of beasts, another of fishes, *and* another of birds.
- (SNT): And every body is not alike; for the body of a man is one thing, and that of a beast is another, and that of a bird is another, and that of a fish is another.
- (NNT): All flesh is not the same flesh; but there is one flesh of men, another of beasts, another of birds, another of fishes.
- (JMT): Flesh is not all the same; there is human flesh, there is flesh of beasts, flesh of birds, and flesh of fish.
- (WNT): All flesh is not the same: there is human flesh, and flesh of cattle, of birds, and of fishes.

I Corinthians 15:40

- (A.V.): *There are* also celestial bodies, and bodies terrestrial: but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another.
- (SNT): And there are bodies celestial, and bodies terrestrial; but the glory of the celestial (bodies) is one, and that of the terrestrial is another.
- (NNT): There are also heavenly bodies, and earthly bodies; but the glory of the heavenly is one, and the glory of the earthly is another.
- (JMT): There are heavenly bodies and also earthly bodies, but the splendour of the heavenly is

one thing and the splendour of the earthly is another.

(WNT): There are bodies which are celestial and there are bodies which are earthly, but the glory of the celestial ones is one thing, and that of the earthly ones is another.

(Comp): Conybeare gives the verse this translation: "And there are bodies which belong to heaven, and bodies which belong to earth; but in brightness and in beauty the heavenly differ from the earthly."

Rotherham's translation is as follows: "And there are heavenly bodies and earthly bodies, —But || of one kind || indeed is the glory | of the heavenly |, And || of another kind || is the glory | of the earthly |;—"

I Corinthians 15:41

(A.V.): *There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.*

(SNT): And the glory of the sun is one thing, and the glory of the moon is another, and the glory of the stars is another; and one star exceedeth another star in glory.

(NNT): There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory.

(JMT): There is a splendour of the sun and a splendour of the moon and a splendour of the stars —for one star differs from another in splendour.

(WNT): There is one glory of the sun, another of the moon, and another of the stars; for star differs from star in glory.

I Corinthians 15:42

(A.V.): So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

(SNT): So also in the reviviscence of the dead. They are sown in corruption, they arise without corruption:

(NNT): So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption;

(JMT): So with the resurrection of the dead: what is sown is mortal, what rises is immortal;

(WNT): It is the same with the resurrection of the dead. The body is sown in a state of decay, it is raised free from decay; it is sown in dishonour, it is raised in glory;

I Corinthians 15:43

(A.V.): It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:

(SNT): they are sown in dishonour, they arise in glory: they are sown in weakness, they arise in power.

(NNT): it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power;

(JMT): sown inglorious, it rises in glory; sown in weakness, it rises in power;

(WNT): it is sown in weakness, it is raised in power;

I Corinthians 15:44

- (A.V.): It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.
- (SNT): it is sown an animal body, it ariseth a spiritual body. For there is a body of the animal life, and there is a body of the spirit.
- (NNT): it is sown an animal body, it is raised a spiritual body. If there is an animal body, there is also a spiritual body.
- (JMT): sown an animate body, it rises a spiritual body. As there is an animate body, so there is a spiritual body.
- (WNT): an animal body is sown, a spiritual body is raised. As surely as there is an animal body, so there is also a spiritual body. (*Notes: "An animal body is sown, a spiritual body is raised;" the words in the Greek do not indicate that the two bodies are necessarily indentical.—Ed.—"Animal;" more accurately 'physical' or 'soulish;' "As surely as;" literally 'If.' V.L. omits the word.*)

I Corinthians 15:45

- (A.V.): And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit.
- (SNT): So, also is it written: "Adam, the first man, became a living soul;" the second Adam (became) a quickening spirit.
- (NNT): Thus is it also written: "The first man Adam became a living soul;" the last Adam a life-giving spirit.
- (JMT): Thus it is written, *'The first man, Adam, be-*

came an animate being, the last Adam a life-giving Spirit';

(WNT): In the same way also it is written, "THE first MAN ADAM BECAME A LIVING ANIMAL"; the last Adam is a life-giving Spirit.

(Comp): Paul is quoting from Genesis, second chapter, seventh verse: "And the LORD God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1102, I Cor. 15:45.

I Corinthians 15:46

(A.V.): Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual.

(SNT): And the spiritual was not first; but the animal, and then the spiritual.

(NNT): But the spiritual is not first, but the animal; afterward the spiritual.

(JMT): but the animate, not the spiritual, comes first, and only then the spiritual.

(WNT): Nevertheless, it is not what is spiritual that came first, but what is animal; what is spiritual came afterwards.

I Corinthians 15:47

(A.V.): The first man *is* of the earth, earthy: the second man *is* the Lord from heaven.

(SNT): The first man was of dust from the earth; the second man was the Lord from heaven.

(NNT): The first man is from the earth earthy; the second man is from heaven.

(JMT): *Man* the first *is from the earth, material*; Man the second is from heaven.

(WNT): The first man is a man of earth, earthy; the second man is from Heaven.

I Corinthians 15:48

(A.V.): As *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly.

(SNT): As he was of the dust, so also those who are of the dust; and as was he who was from heaven, so also are the heavenly.

(NNT): As was the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly;

(JMT): As Man the material is, so are the material; as Man the heavenly is, so are the heavenly.

(WNT): What the earthy one is, that also are those who are earthy; and what the heavenly One is, that also are those who are heavenly.

I Corinthians 15:49

(A.V.): And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

(SNT): And as we have worn the likeness of him from the dust, so shall we wear the likeness of him from heaven.—

(NNT): and as we bore the image of the earthy, we shall also bear the image of the heavenly.

(JMT): Thus, as we have borne the likeness of material Man, so we are to bear the likeness of the heavenly Man.

(WNT): And as we have borne a resemblance to the earthy one, let us see to it that we also bear a resemblance to the heavenly One.

I Corinthians 15:50

(A.V.): Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

(SNT): But this I say, my brethren, that flesh and blood cannot inherit the kingdom of heaven: neither doth corruption inherit incorruption.

(NNT): And this I say, brethren, that flesh and blood cannot inherit the Kingdom of God, nor doth corruption inherit incorruption.

(JMT): I tell you this, my brothers, flesh and blood cannot inherit the Realm of God, nor can the perishing inherit the imperishable.

(WNT): But this I tell you, brethren: our mortal bodies cannot inherit the Kingdom of God, nor will what is perishable inherit what is imperishable. (*Notes: "Our mortal bodies;" literally 'flesh and blood.'*)

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 609, I Cor. 15:50.

I Corinthians 15:51

(A.V.): Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed,

(SNT): Lo, I tell you a mystery; we shall not all sleep, but we shall all be changed,

(NNT): Behold, I tell you a mystery. We shall not all sleep; but we shall all be changed,

(JMT): Here is a secret truth for you: not all of us are to die, but all of us are to be changed—

(WNT): I tell you a truth hitherto kept secret: we shall not all sleep, but we shall all be changed,
(Notes: "*A truth hitherto kept secret;*" literally '*a mystery.*')

I Corinthians 15:52

(A.V.): In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

(SNT): suddenly, as in the twinkling of an eye, at the last trumpet, when it shall sound; and the dead will arise, without corruption; and we shall be changed.

(NNT): in a moment, in the twinkling of an eye, at the last trump. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed.

(JMT): changed in a moment, in the twinkling of an eye, at the last trumpet-call. The trumpet will sound, the dead will rise imperishable, and we shall be changed.

(WNT): in a moment, in the twinkling of an eye, at the sounding of the last trumpet; for the trumpet will sound, and the dead will be raised incapable of decay, and *we* shall be changed.
(Notes: "*The last trumpet;*" owing 'to the far earlier date of this Letter, no reference to Revelations 11:15, 18 can be intended, although the event is, of course, one and the same!')

(Comp): The "trumpet" mentioned in this text was used in various ways throughout Israel's his-

tory: a signal for war, a warning of danger, a summons to worship, and finally, as a public acknowledgment of God's supremacy. The term "trumpet" comes from a Hebrew root meaning "to be bright"; and its symbolical use carried with it this idea of light, freedom, etc.

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 609, I Cor. 15:52.

I Corinthians 15:53

- (A.V.): For this corruptible must put on incorruption, and this mortal *must* put on immortality.
- (SNT): For this which is corruptible, is to put on incorruption; and that which dieth, will put on immortality.
- (NNT): For this corruptible must put on incorruption, and this mortal must put on immortality.
- (JMT): For this perishing body must be invested with the imperishable, and this mortal body invested with immortality;
- (WNT): For so it must be: this perishable nature must clothe itself with what is imperishable, and this mortality must clothe itself with immortality.

I Corinthians 15:54

- (A.V.): So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

- (SNT): And when this that is corruptible, shall put on incorruption, and this that dieth, immortality; then will take place the word that is written. "Death is absorbed in victory."
- (NNT): So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then will be brought to pass that which is written: "Death is swallowed up in victory."
- (JMT): and when this mortal body has been invested with immortality, then the saying of Scripture will be realized, *Death is swallowed up in victory.*
- (WNT): But when this perishable nature has put on what is imperishable, and this mortality has put on immortality, then will the words of Scripture be fulfilled, "DEATH HAS BEEN SWALLOWED UP IN VICTORY."
- (Comp): This text involves a quotation from Isaiah, twenty-fifth chapter, eighth verse: "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken *it*."

Hosea repeated this thought: "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes." (Hosea 13:14.)

See Concordance to Science and Health with

Key to the Scriptures, Mary Baker Eddy,
Appendix B, page 609, I Cor. 15:54.

I Corinthians 15:55

- (A.V.): O death, where *is* thy sting? O grave, where
is thy victory?
- (SNT): Where is thy sting, O death? And where is
thy victory, O grave?
- (NNT): "Where, O death, is thy sting? Where, O
death, is thy victory?"
- (JMT): *O Death, where is your victory? O Death,
where is your sting?*
- (WNT): "WHERE, O DEATH, IS THY VIC-
TORY? WHERE, O DEATH, IS THY
STING?"
- (Comp): See Concordance to Science and Health with
Key to the Scriptures, Mary Baker Eddy,
Appendix B, page 609, I Cor. 15:55.

I Corinthians 15:56

- (A.V.): The sting of death *is* sin: and the strength
of sin *is* the law.
- (SNT): Now the sting of death is sin; and the
strength of sin is the law.
- (NNT): The sting of death is sin; and the strength
of sin is the Law.
- (JMT): None. (*Notes: After this verse, (verse 55) the
words "The sting of sin is death, and the strength of
sin is the law" have been added either as a gloss by
some editor or perhaps as a marginal note by Paul
himself.*)
- (WNT): Now sin is the sting of death, and sin derives
its power from the Law;

- (Comp): See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 609, I Cor. 15:56.

I Corinthians 15:57

- (A.V.): But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ.
- (SNT): But thanks be to God, that giveth us the victory, through our Lord Jesus the Messiah.
- (NNT): But thanks be to God, who giveth us the victory, through our Lord Jesus Christ.
- (JMT): The victory is ours, thank God! He makes it ours by our Lord Jesus Christ.
- (WNT): but God be thanked who gives us the victory through our Lord Jesus Christ!

I Corinthians 15:58

- (A.V.): Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.
- (SNT): Wherefore, my brethren and my beloved, be ye steadfast, and be not vacillating; but be ye at all times abundant in the work of the Lord; seeing ye know, that your labor is not in vain in the Lord.
- (NNT): Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, since ye know that your labor is not in vain in the Lord.
- (JMT): Well then, my beloved brothers, hold your ground, immovable; abound in work for the Lord at all times, for you may be sure that

in the Lord your labour is never thrown away.

(WNT): Therefore, my dear brethren, be firm, unmovable, busily occupied at all times in the Lord's work, knowing that your toil is not fruitless in the Lord. *(Notes: "In the Lord;" for whose sake and under whose eye it is endured, and who at the Resurrection will certainly recompense it.)*

CHAPTER XVI.

I Corinthians 16:1

- (A.V.): Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.
- (SNT): And as to the collection for the saints, as I directed the churches of the Galatians, so do ye.
- (NNT): Now concerning the collection for the saints, according to the directions which I have to the churches of Galatia, so also do ye.
- (JMT): With regard to the collection for the saints, you must carry out the same arrangements as I made for the churches of Galatia.
- (WNT): As to the collection for God's people, what I have directed the Churches of Galatia to do, you must do also.
- (Comp): The poverty of the "saints" in Jerusalem was a serious problem, startling though it seems. Either they lacked the requisite spiritual understanding, or they dreaded the charge of "commercializing" the truth. Such fear would have been enhanced by the recollection of Judas' example fresh in their minds. They undoubtedly realized that the "Judas" type of thought represented the false concept of the "money" thought, ever close to the Christ—the true idea of substance—in the constant effort to betray it. In no one other thing did Paul's wisdom express itself more clearly

than in the position he took regarding practical compensation for spiritual services. Disregarding this position for himself, he nevertheless assumed the responsibility of arousing the churches to the scientific practice of giving—thus tying the ends of Love and practice.

I Corinthians 16:2

- (A.V.): Upon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come.
- (SNT): On each first day of the week, let every one of you lay aside and preserve at home, what he is able; that there may be no collections when I come.
- (NNT): Every first day of the week let each of you lay by him something in store, according as he hath prospered; that the collections may not have to be made when I come.
- (JMT): On the first day of the week let each of you put aside a sum from his weekly gains, so that the money may not have to be collected when I come.
- (WNT): On the first day of every week let each of you put on one side and store up at his home whatever gain has been granted to him, so that whenever I come, there may then be no collections going on. (*Notes: "Whatever etc.," literally (the gain) 'whereinsoever he is prospered' (by God). The act of Sunday Observance commanded in this verse is not alway practised by Christian people.—Ed.*)

(Comp): Solomon's counsel on giving had long been heeded among the Jews: "Withhold not good from them to whom it is due, when it is in the power of thine hand to do *it*." (Proverbs 3:27.)

I Corinthians 16:3

(A.V.): And when I come, whomsoever ye shall approve by *your* letters, them will I send to bring your liberality unto Jerusalem.

(SNT): And when I come, those whom ye shall select, I will send with a letter, to carry your bounty to Jerusalem.

(NNT): And when I am with you, I will send with letters whomever you may approve to carry your bounty to Jerusalem;

(JMT): On my arrival I will furnish credentials for those whom you select, and send them to convey your bounty to Jerusalem;

(WNT): And when I am with you, whatever brethren you accredit by letter I will send to carry your kind gift to Jerusalem.

I Corinthians 16:4

(A.V.): And if it be meet that I go also, they shall go with me.

(SNT): And if it should be suitable that I also go, they shall go with me.

(NNT): and if it be worth while for me to go also, they shall go with me.

(JMT): if the sum makes it worth my while to go too, they shall accompany me.

(WNT): And if it is worth while for me also to make the journey, they shall go as my companions.

I Corinthians 16:5

- (A.V.): Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia.
- (SNT): And I will come to you, when I pass from Macedonia; for I am about to pass through Macedonia.
- (NNT): Now I will come to you, when I have passed through Macedonia; for I am about to pass through Macedonia;
- (JMT): I mean to visit you after my tour in Macedonia, for I am going to make a tour through Macedonia.
- (WNT): I shall come to you after passing through Macedonia; for my plan will be to pass through Macedonia;

I Corinthians 16:6

- (A.V.): And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.
- (SNT): and perhaps I shall remain with you, or winter with you; that ye may accompany me whither I go.
- (NNT): and perhaps I may remain, or even spend the winter with you, that ye may set me forward on my journey whithersoever I may be going.
- (JMT): The chances are, I shall spend some time with you, possibly even pass the winter with you, so that you may speed me forward on any journey that lies before me.
- (WNT): and I shall make some stay with you perhaps, or even spend the winter with you, in

order that you may help me forward, whichever way I travel.

I Corinthians 16:7

- (A.V.): For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit.
- (SNT): For I am not disposed to see you now, as I pass along; because I hope to spend some time with you, if my Lord permit me.
- (NNT): For I am unwilling to see you now in passing; for I hope to stay some time with you if the Lord permit.
- (JMT): I do not care about seeing you at this moment merely in the by-going; my hope is to stay among you for some time, with the Lord's permission.
- (WNT): For I do not wish to see you on this occasion merely in passing; but, if the Lord permits, I hope to remain some time with you.
- (Comp): This text is believed to carry a reference to Jeremiah's words: "O LORD, I know that the way of man *is* not in himself: *it is* not in man that walketh to direct his steps." (Jeremiah 10:23.)

I Corinthians 16:8

- (A.V.): But I will tarry at Ephesus until Pentecost.
- (SNT): For I shall continue at Ephesus until Pentecost:
- (NNT): But I shall remain at Ephesus until the Pentecost;
- (JMT): I am staying on for the present at Ephesus till Pentecost,

(WNT): I shall remain in Ephesus, however, until the time of the Harvest Festival, (*Notes: "The time of the Harvest Festival," literally 'the Pentecost.'*)

I Corinthians 16:9

(A.V.): For a great door and effectual is opened unto me, and *there are* many adversaries.

(SNT): because a great door is opened to me, which is full of occupations; and the opposers are numerous.

(NNT): for a door hath been opened to me great and effective, and there are many adversaries.

(JMT): for I have wide opportunities here for active service—and there are many to thwart me.

(WNT): for a wide door stands open before me which demands great efforts, and we have many opponents.

I Corinthians 16:10

(A.V.): Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also *do*.

(SNT): And if Timothy come to you, see that he may be without fear among you; for he doeth the work of the Lord, as I do.

(NNT): Now if Timothy come, see that he be with you without fear; for he is laboring in the work of the Lord, as I am;

(JMT): If Timotheus arrives, see that you make him feel quite at home with you; he carries on the work of the Lord as I do.

(WNT): If Timothy pays you a visit, see that he is free from fear in his relations with you; for

he is engaged in the Master's work just as I am.

I Corinthians 16:11

- (A.V.): Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.
- (SNT): Therefore, let no one despise him; but conduct him on in peace, that he may come to me; for I wait for him with the brethren.—
- (NNT): But conduct him on in peace, that he may come to me; for I am waiting for him with the brethren.
- (JMT): So let no one disparage him. When he leaves to rejoin me, speed him cordially on his journey, for I am expecting him along with the other brothers.
- (WNT): Therefore let no one slight him, but all of you should help him forward in peace to join me; for I am waiting for him and others of the brethren. (*Notes: "Others of the brethren;" who are coming with him.*)
- (Comp): As a teacher, Timotheus had one tremendous handicap—he was comparatively speaking a youth. For centuries, learning had been linked with age, and meeting that tremendous prejudice was in itself a marvelous demonstration, involving modesty and the spiritual understanding of Jesus' words concerning his own teaching: "I am not the source of the words that I say to you, but the Father who is united with me is doing these things himself." (John 14:10, Goodspeed translation.)

I Corinthians 16:12

- (A.V.): As touching *our* brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.
- (SNT): As for Apollos, my brethren, I entreated him much to go with the brethren to you; but his inclination was not to go to you now; but when he shall have opportunity, he will go to you.
- (NNT): As regards Apollos, the brother, I urged him much to come to you with the brethren; and it was not at all his will to come at this time; but he will come when he hath a convenient opportunity.
- (JMT): As for our brother Apollos, I urged him to accompany the other brothers on a visit to you; he will come as soon as he has time, but for the present it is not the will of God that he should visit you.
- (WNT): As for our brother Apollos, I have repeatedly urged him to accompany the brethren who are coming to you; but he is quite resolved not to do so at present. He will come, however, when he has a good opportunity.
(Notes: "*Coming to you;*" *bringing this Letter.*)

I Corinthians 16:13

- (A.V.): Watch ye, stand fast in the faith, quit you like men, be strong.
- (SNT): Watch ye, stand firm in the faith, act like men, be valiant.

(NNT): Watch, stand fast in the faith, quit you like men, be strong;

(JMT): Watch, stand firm in the faith, play the man, be strong!

(WNT): Be on the alert; stand firm in the faith; acquit yourselves like men; be strong. (*Notes: "Be on the alert;" literally 'Awake.'*)

I Corinthians 16:14

(A.V.): Let all your things be done with charity.

(SNT): Let all your affairs be conducted with love.

(NNT): let all your doings be in love.

(JMT): Let all you do be done in love.

(WNT): Let all that you do be done from motives of love. (*Notes: "From motives of Love;" literally 'in love.'*)

I Corinthians 16:15

(A.V.): I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and *that* they have addicted themselves to the ministry of the saints,)

(SNT): I beseech you, my brethren, concerning the household of Stephanas; (for ye know, that they were the firstfruits of Achaia, and that they have devoted themselves to ministering to the saints;)

(NNT): And I exhort you, brethren,—ye know the family of Stephanas, that they are the firstfruits of Achaia, and that they have devoted themselves to the service of the holy,

(JMT): I ask this favour of you, my brothers. The household of Stephanas, you know, was the

first to be reaped in Achaia, and they have laid themselves out to serve the saints.

(WNT): And I beseech you, brethren—you know the household of Stephanas, how they were the earliest Greek converts to Christ, and have devoted themselves to the service of God's people—

I Corinthians 16:16

(A.V.): That ye submit yourselves unto such, and to every one that helpeth with *us*, and laboreth.

(SNT): that ye also give ear to them who are such; and to every one, that laboreth with us and aideth.

(NNT): —that ye submit yourselves to such as they are, and to every one that worketh with us, and laboreth.

(JMT): Well, I want you to put yourselves under people like that, under every one who sets his hand to the work.

(WNT): I beseech you, on your part to show deference to such men, and to every one who participates in their work and toils hard.

I Corinthians 16:17

(A.V.): I am glad of the coming of Stephenas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied.

(SNT): And I rejoice at the arrival of Stephanas and Fortunatus and Achaicus: for they have supplied that wherein ye were deficient towards me.

(NNT): I am glad of the coming of Stephanas and

Fortunatus and Achaicus; for what was lacking on your part, they supplied;

(JMT): I am glad that Stephanas and Fortunatus and Achaicus have arrived, for they have made up your absence.

(WNT): It is a joy to me that Stephanas, Fortunatus and Achaicus have now arrived, because what was wanting so far as you are concerned they have supplied. (*Notes: "What was wanting so far as you are concerned;" or 'my lack of you.'* (T. C. Edwards).)

I Corinthians 16:18

(A.V.): For they have refreshed my spirit and your's: therefore acknowledge ye them that are such.

(SNT): And they have refreshed my spirit, and yours: therefore acknowledge ye them who are such.—

(NNT): for they refreshed my spirit and yours. Pay regard then to those that are such.

(JMT): They refresh my spirit as they do your own. You should appreciate men like that.

(WNT): They have refreshed my spirit, and yours. Acknowledge such men as these. (*Notes: "And yours;" it is to their presence here that you owe much in this my Letter of what I know will refresh and cheer your spirits.*)

(Comp): Mention has already been made of Stephanus. It is found in the Compiler's notes of I Corinthians, chapter one, sixteenth verse.

All that is known of Fortunatus and Achaicus is that they composed, with Stephanus, a deputation from the Church of Corinth. It

is supposed that they brought a clearer statement from that church concerning its problems and dissensions, than Paul had formerly received through the "household of Chloe".

I Corinthians 16:19

- (A.V.): The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.
- (SNT): All the churches that are in Asia, salute you Aquila and Priscilla, with the church in their house, salute you much in the Lord.
- (NNT): The churches of Asia salute you. Aquila and Prisca, with the church that is in their house, send you many salutations in the Lord.
- (JMT): The churches of Asia salute you. Aquila and Prisca, with the church that meets in their house, salute you warmly in the Lord.
- (WNT): The Churches in the province of Asia send you greetings; and Aquila and Prisca, in hearty Christian love, do the same, together with the Church which meets at their house.

I Corinthians 16:20

- (A.V.): All the brethren greet you. Greet ye one another with an holy kiss.
- (SNT): All the brethren salute you. Salute ye one another with a holy kiss.
- (NNT): All the brethren salute you. Salute one another with a holy kiss.
- (JMT): All the brotherhood salutes you. Salute one another with a holy kiss.

(WNT): The brethren all send greetings to you. Greet one another with a holy kiss. (*Notes: "With a holy kiss;" men kissing men, and women, women.*)

I Corinthians 16:21

(A.V.): The salutation of *me* Paul with mine own hand.

(SNT): The salutation in the handwriting of myself, Paul.

(NNT): The salutation of me, Paul, with my own hand.

(JMT): I Paul write this salutation with my own hand.

(WNT): The final greeting of me—Paul—with my own hand.

I Corinthians 16:22

(A.V.): If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.

(SNT): Whoever loveth not our Lord Jesus the Messiah, let him be accursed: our Lord cometh.

(NNT): If any one loveth not the Lord, let him be accursed! The Lord is at hand.

(JMT): 'If anyone has no love for the Lord, God's curse be on him! Maranatha!

(WNT): If any one is destitute of love to the Lord, let him be accursed. OUR LORD IS COMING. (*Notes: "OUR LORD IS COMING," literally 'Maran atha.'*)

(Comp): The term Maranatha is a Syro-Chaldaic word and literally means: "The Lord cometh."

I Corinthians 16:23

(A.V.): The grace of our Lord Jesus Christ *be* with you.

(SNT): The grace of our Lord Jesus the Messiah be with you.

(NNT): The grace of the Lord Jesus be with you.

(JMT): The grace of the Lord Jesus be with you.

(WNT): The grace of the Lord Jesus be with you.

I Corinthians 16:24

(A.V.): My love *be* with you all in Christ Jesus, Amen.

(SNT): And my love be with you all, in the Messiah, Jesus. Amen.

(NNT): My love is with you all in Christ Jesus.

(JMT): My love be with you all in Christ Jesus.'
(Amen.)

(WNT): My love in Christ Jesus be with you all.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS

CHAPTER I.

II Corinthians 1:1

- (A.V.): Paul, an apostle of Jesus Christ by the will of God, and Timothy *our* brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:
- (SNT): PAUL a legate of Jesus the Messiah, by the good pleasure of God; and Timothy a brother; to the church of God that is at Corinth, and to all the saints that are in all Achaia.
- (NNT): Paul, as apostle of Christ Jesus by the will of God, and Timothy the brother, to the church of God which is in Corinth, with all the holy who are in all Achaia:
- (JMT): Paul an apostle of Christ Jesus by the will of God, and brother Timotheus, to the church of God at Corinth as well as to all the saints throughout the whole of Achaia:
- (WNT): Paul, an Apostle of Christ Jesus by the will of God—and our brother Timothy: To the Church of God in Corinth, with all God's people throughout Greece. (*Notes: "Greece," Greek 'Achaia,' that is the Roman province of Achaia, which roughly coincided with modern Greece. The capital was Corinth.*)

II Corinthians 1:2

- (A.V.): Grace be with you, and peace, from God our Father, and from our Lord Jesus the Messiah.

- (SNT): Grace be to you, and peace, from God our Father, and from our Lord Jesus the Messiah.
- (NNT): Grace be to you, and peace, from God our Father, and the Lord Jesus Christ.
- (JMT): grace and peace to you from God our Father and the Lord Jesus Christ.
- (WNT): May grace and peace be granted to you from God our Father and the Lord Jesus Christ.

II Corinthians 1:3

- (A.V.): Blessed *be* God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;
- (SNT): Blessed be God, the Father of our Lord Jesus the Messiah, the Father of mercies, and the God of all consolation;
- (NNT): Blessed be God, the Father of our Lord Jesus Christ, the Father of mercies and God of all comfort,
- (JMT): Blessed be the God and Father of our Lord Jesus Christ, the Father of tender mercies and the God of all comfort,
- (WNT): Heartfelt thanks be to the God and Father of our Lord Jesus Christ—the Father who is full of compassion and the God who gives all comfort. (*Notes: "Father who is full of compassion;" literally 'Father of compassions.' "Comfort;" this ten times repeated word seems to include the idea of exhortation as well as consolation.*)
- (Comp): In Exodus we find this description of God's attributes voiced during the renewal of the "tables of stone": "And the LORD descended in the cloud, and stood with him there, and

proclaimed the name of the LORD. (6) And the LORD passed by before him, and proclaimed, The LORD, The LORD GOD, merciful and gracious, longsuffering, and abundant in goodness and truth." (Exodus 34:5, 6.)

II Corinthians 1:4

- (A.V.): Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.
- (SNT): who comforteth us in all our afflictions, that we also might be able to comfort those who are in all afflictions, with the consolation wherewith we are comforted by God.
- (NNT): who comforteth us in all our distress, that we may be able to comfort those who are in any distress by the comfort wherewith we are ourselves comforted by God;
- (JMT): who comforts me in all my distress, so that I am able to comfort people who are in any distress by the comfort with which I myself am comforted by God.
- (WNT): He comforts us in our every affliction so that we may be able to comfort those who are in any kind of affliction by means of the comfort with which we ourselves are comforted by God.
- (Comp): Isaiah declared: "For the LORD shall comfort Zion: he will comfort all her waste places, and he will make her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanks-

giving, and the voice of melody. (12) I, *even* I, *am* he that comforteth you:" (Isaiah 51: 3, 12.)

II Corinthians 1:5

- (A.V.): For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.
- (SNT): For, as the sufferings of the Messiah abound in us, so also our consolation aboundeth by the Messiah.
- (NNT): for as the sufferings of Christ overflow to us, so through Christ doth our comfort also overflow.
- (JMT): For as the sufferings of Christ are abundant in my case, so my comfort is also abundant through Christ.
- (WNT): For just as we have more than our share of suffering for the Christ, so also through the Christ we have more than our share of comfort.
- (Comp): David voiced this thought after his own experiences: "Many *are* the afflictions of the righteous: but the LORD delivereth him out of them all." (Psalm 34:19.)

II Corinthians 1:6

- (A.V.): And whether we be afflicted, *it is* for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, *it is* for your consolation and salvation.
- (SNT): And whether we be afflicted, it is for your consolation and for your life that we are afflicted;

or whether we be comforted, it is, that we may be comforted; and that there may be in you an eagerness, wherewith ye may endure those sufferings which we also suffer.

(NNT): And whether we are distressed, it is for your comfort and salvation, which sheweth its power in enabling you to bear patiently the same sufferings which we also endure;

(JMT): If I am in distress, it is in the interests of your comfort and salvation; if I am comforted, it is in the interests of your comfort, which is effective as it nerves you to endure the same sufferings as I suffer myself.

(WNT): But if, on the one hand, we are enduring affliction, it is for your comfort and salvation; and if, on the other hand, we are receiving comfort, it is for your comfort which is produced within you through your patient fortitude under the same sufferings as those which we also are enduring. (*Notes: "For your comfort;" V. L. adds 'and salvation' to these words on their second occurrence here.*)

II Corinthians 1:7

(A.V.): And our hope of you *is* stedfast, knowing that as we are partakers of the sufferings, so *shall* ye be also of the consolation.

(SNT): And our hope concerning you is stedfast: for we know, that if ye partake of the sufferings, ye will also partake of the consolation.

(NNT): and our hope is steadfast in your behalf; or whether we are comforted, it is for your comfort and salvation, knowing that as ye are

sharers in the sufferings, so also ye will be sharers in the comfort.

(JMT): Hence my hope for you is well-founded, since I know that as you share the sufferings you share the comfort also.

(WNT): And our hope for you is steadfast; for we know that as you are partners with us in the sufferings, so you are also partners in the comfort.

II Corinthians 1:8

(A.V.): For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life:

(SNT): But, my brethren we wish you to know, respecting the affliction that was upon us in Asia, that we were afflicted exceedingly, beyond our strength, insomuch that our life was ready to terminate.

(NNT): For we would not, brethren, have you ignorant of our distress which came upon us in Asia, that it was exceedingly heavy upon us beyond our strength, so that we despaired even of life;

(JMT): Now I would like you to know about the distress which befell me in Asia, brothers. I was crushed, crushed far more than I could stand, so much so that I despaired even of life;

(WNT): For as for our troubles which came upon us in the province of Asia, we would have you know, brethren, that we were exceedingly weighed down, and felt overwhelmed, so that

we renounced all hope even of life. (*Notes: "The province of Asia," the Roman province so called, of which Ephesus was the capital. It was in the west of Asia Minor. "And felt overwhelmed;" literally 'beyond strength.'*)

II Corinthians 1:9

- (A.V.): But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead:
- (SNT): And we passed a sentence of death upon ourselves, that our confidence might not be in ourselves, but in God, who raiseth up the dead;
- (NNT): yea, we ourselves had within ourselves the sentence of death, that we might not trust in ourselves, but in God who raiseth the dead;
- (JMT): In fact I told myself it was the sentence of death. But that was to make me rely not on myself but on the God who raises the dead;
- (WNT): Nay, we had, as we still have, the sentence of death within our own selves, in order that our confidence may repose, not on ourselves, but on God who raises the dead to life. (*Notes: "Sentence;" or 'presentiment.' Literally 'answer.'*)
- (Comp): Scholars believe this text to be a reference to Jeremiah's words: "Thus saith the LORD; Cursed *be* the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD. (7) Blessed *is* the man that trusteth in the LORD, and whose hope the LORD is:" (Jeremiah 17:5, 7.)

II Corinthians 1:10

- (A.V.): Who delivered us from so great a death, and

doth deliver : in whom we trust that he will yet deliver *us*;

(SNT) : who rescued us from imminent death : and we hope that he will again rescue us,

(NNT) : who delivered us from such peril of death, and is delivering; in whom we trust that he will yet deliver us,

(JMT) : he rescued me from so terrible a death, he rescues still, and I rely upon him for the hope that he will continue to rescue me.

(WNT) : He it is who rescued us from so imminent a death, and will do so again; and we have a firm hope in Him that He will also rescue us in all the future,

(Comp) : These passages from Isaiah were so dear to the Jews that authorities link them with the text as affording a proper foundation: "Fear thou not; for I *am* with thee: be not dismayed; for I *am* thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. (11) Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish. (12) Thou shalt seek them, and shalt not find them, *even* them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought. (13) For I the LORD thy God will hold thy right hand, saying unto thee, Fear not; I will help thee." (Isaiah 41:10-13.)

II Corinthians 1:11

(A.V.) : Ye also helping together by prayer for us,

that for the gift *bestowed* upon us by the means of many persons, thanks may be given by many on our behalf.

(SNT): by the aid of your prayers in our behalf; so that his gift to us may be a favor done for the sake of many, and many may praise him on our account.

(NNT): you also unitedly helping us by prayer, so that for this blessing bestowed on us by means of many, thanks may be given by many on your behalf.

(JMT): Let me have your cooperation in prayer, so that many a soul may render thanks to him on my behalf for the boon which many have been the means of him bestowing on myself.

(WNT): while you on your part lend us your aid in entreaty for us, so that from many lips thanksgiving may rise on our behalf for the boon granted to us at the intercession of many.

II Corinthians 1:12

(A.V.): For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.

(SNT): For our rejoicing is this, the testimony of our conscience, that in simplicity and purity, and by the grace of God, and not in the wisdom of the flesh, we have conducted ourselves in the world, and especially towards you.

(NNT): For our glorying is this, the testimony of our

conscience, that in simplicity and the sincerity which is of God, not in fleshly wisdom, but in the grace of God, we have conducted ourselves in the world, and especially toward you.

(JMT): My proud boast is the testimony of my conscience that holiness and godly sincerity, not worldly cunning but the grace of God, have marked my conduct in the outside world and in particular my relations with you.

(WNT): For the reason for our boasting is this—the testimony of our own conscience that it was in holiness and with pure motives before God, and in reliance not on worldly wisdom but on the gracious help of God, that we have conducted ourselves in the world, and above all in our relations with you.

(Comp): Conybeare translates the verse in this manner: "For this is my boast, the testimony of my conscience, that I have dealt with the world, and above all with you, in godly honesty and singleness of mind, not in the strength of carnal wisdom, but in the strength of God's grace."

Some members of the Church of Corinth had accused Paul of dishonesty. He was also charged with having written privately to certain other members, concerning doctrinal points, and in a strain which was different from his public epistles.

II Corinthians 1:13

(A.V.): For we write none other things unto you, than what ye read or acknowledge; and I trust ye shall acknowledge even to the end;

- (SNT): We write no other things unto you, than those which ye know and acknowledge. And I trust, ye will acknowledge them to the end:
- (NNT): For we write no other things to you, than what ye read or even acknowledge. And I trust ye will acknowledge even to the end.
- (JMT): You don't have to read between the lines of my letters; you can understand them. Yes, I trust you will understand the full meaning of my letters
- (WNT): For we are writing to you nothing different from what we have written before, or from what indeed you already recognize as truth and will, I trust, recognize as such to the very end;

II Corinthians 1:14

- (A.V.): As also ye have acknowledged us in part, that we are your rejoicing, even as ye also *are* our's in the day of the Lord Jesus.
- (SNT): as ye have also partially acknowledged that that we are your rejoicing, as ye also are ours, in the day of our Lord Jesus the Messiah.
- (NNT): as also ye have acknowledged us in part, that that we are your glorying, as ye also are ours in the day of the Lord Jesus.
- (JMT): as you have partly understood the meaning of my life, namely that I am your source of pride (as you are mine) on the Day of our Lord Jesus.
- (WNT): just as some few of you have recognized us as your reason for boasting, even as you will be ours, on the day of Jesus our Lord.

II Corinthians 1:15

- (A.V.): And in this confidence I was minded to come unto you before, that ye might have a second benefit;
- (SNT): And in this confidence, I was before disposed to come to you, that ye might receive the grace doubly;
- (NNT): And in this confidence it was my purpose to come to you before, that ye might receive a second benefit;
- (JMT): Relying on this I meant to visit you first, to let you have a double delight;
- (WNT): It was because I entertained this confidence that I intended to visit you before going elsewhere—so that you might receive a twofold proof of God's favour— (*Notes: "Before going elsewhere;" literally 'first.' "Proof of God's favour;" V. L. 'joy.'*)

II Corinthians 1:16

- (A.V.): And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judæa.
- (SNT): and to pass by you into Macedonia, and again to come to you from Macedonia, and (so) ye would accompany me to Judæa.
- (NNT): and to go by way of you into Macedonia, and from Macedonia to come again to you, and by you to be forwarded on my way to Judæa.
- (JMT): I intended to take you on my way to Macedonia, and to visit you again on my way back

from Macedonia, so as to be sped by you on my journey to Judæa.

- (WNT): and to pass by way of Corinth into Macedonia. Then my plan was to return from Macedonia to you, and be helped forward by you to Judæa.

II Corinthians 1:17

- (A.V.): When I therefore was thus minded, did I use lightness? or the things that I purpose do I purpose according to the flesh, that with me there should be yea, yea, and nay, nay?
- (SNT): When therefore I thus proposed, did I purpose as one inconsiderate? Or, were the things I purposed, things of the flesh; so that there should be in them Yes, yes, and No, no?
- (NNT): Having, then, this purpose, did I act with levity? O in my purposes do I resolve according to the flesh, that with me there should be now yea, yea, and now nay, nay?
- (JMT): Such was my intention. Now, have I shown myself 'fickle'? When I propose some plan, do I propose it in a worldly way, ready to mean 'no' as well as 'yes'?
- (WNT): Did I display any vacillation or caprice in this? Or the purposes which I form—do I form them on worldly principles, now crying "Yes, yes," and now "No, no"? (*Notes: "Vacillation, or caprice," one word in the Greek which no one English word seems adequately to represent. Perhaps 'levity' comes nearest.*)
- (Comp): A Jewish teacher in the church took advantage of Paul's change of plan regarding his promised visit to Corinth, to accuse him of

fickleness and uncertainty; of making a promise and then breaking it; of forming a plan then changing it. In other words, senseless criticism on every side greeted this tireless worker, as he responded each time and at every turn to God's direction.

II Corinthians 1:18

- (A.V.): But *as* God *is* true, our word toward you was not yea and nay.
- (SNT): God is the witness, that our word to you was not Yes and No.
- (NNT): But as God is faithful, our word to you is not yea and nay.
- (JMT): By the good faith of God, my word to you was not 'yes and no';
- (WNT): As certainly as God is faithful, our language to you is not now "Yes" and now "No."

II Corinthians 1:19

- (A.V.): For the Son of God, Jesus Christ, who was preached among you by us, *even* by me and Silvanus and Timotheus, was not yea and nay, but in him was yea.
- (SNT): For the Son of God, Jesus the Messiah, who was preached to you by us, (namely,) by me, by Sylvanus, and by Timotheus,—was not Yes and No; but it was Yes in him.
- (NNT): For the Son of God, Christ Jesus, who was preached among you by us, by me and Sylvanus and Timothy, was not found yea and nay, but in him hath been found yea.
- (JMT): for the Son of God, Jesus Christ, who was proclaimed among you by us (by myself and

Silvanus and Timotheus) was not 'yes and no'—the divine 'yes' has at last sounded in him,

(WNT): For Jesus Christ the Son of God—He who was proclaimed among you by us, that is by Silas and Timothy and myself—did not show Himself a waverer between "Yes" and "No." But it was and always is "Yes" with Him. (*Notes: "Silas," literally 'Silvanus.' It has been conjectured that Silas is another name for Luke.—Ed. "Was and . . . is," the Greek verb possesses this double force.*)

(Comp): Nothing so far is known regarding Silvanus, apart from a few New Testament references. Authorities confuse the question by assuming that he is one and the same as a man by the name of Silas. The name is of uncertain origin, though preference is given to the Semitic. Silvanus is mentioned as a leading member of the Church at Jerusalem; later, he became a companion of Paul's on his second missionary journey.

Timothy has been referred to in the Compiler's notes of Romans 16:21.

II Corinthians 1:20

(A.V.): For all the promises of God in him *are* yea, and in him Amen, unto the glory of God by us.

(SNT): For all the promises of God in Him, the Messiah, are Yes; for which cause, we through him give (our) Amen, to the glory of God.

(NNT): For as to all the promises of God, in him is yea, and in him amen, to the glory of God through us.

(JMT): for in him is the 'yes' that affirms all the prom-

ises of God. Hence it is through him that we affirm our 'amen' in worship, to the glory of God.

(WNT): For all the promises of God, whatever their number, have their confirmation in Him; and for this reason through Him also our "Amen" acknowledges their truth and promotes the glory of God through our faith. (*Notes: "Their confirmation;" literally 'the Yes.' "And promotes the glory of God through our faith;" literally 'to glory, through us.'*)

(Comp): Goodspeed clarifies this verse in his "American Translation": "for to all the promises of God he supplies the 'Yes' that confirms them. That is why we utter the 'Amen' through him, when we give glory to God."

II Corinthians 1:21

(A.V.): Now he which stablisheth us with you in Christ, and hath anointed us, is God;

(SNT): Now it is God who establisheth us, with you, in the Messiah, and hath anointed us,

(NNT): Now he who maketh us with you steadfast in Christ, and anointed us, is God;

(JMT): And it is God who confirms me along with you in Christ, who consecrated me.

(WNT): But He who is making us as well as you steadfast through union with the Anointed One, and has anointed us, is God, (*Notes: "The Anointed One;" literally 'Christ.'*)

II Corinthians 1:22

(A.V.): Who hath also sealed us, and given the earnest of the Spirit in our hearts.

- (SNT): and hath sealed us, and hath given the earnest of his Spirit in our hearts.
- (NNT): he who also sealed us, and gave the Spirit as a pledge in our hearts.
- (JMT): who stamped me with his seal, and gave me the Spirit as a pledge in my heart.
- (WNT): and He has also set His seal upon us, and has put His Spirit into our hearts as a pledge and foretaste of future blessing. (*Notes: "Put.. into;" literally 'given in.' "His Spirit.. as a pledge etc.;" literally 'the earnest (or, first instalment) of the Spirit.'*)

II Corinthians 1:23

- (A.V.): Moreover I call God for a record upon my soul, that, to spare you, I came not as yet unto Corinth.
- (SNT): Moreover, I call God for a witness on my soul, that it was in order to spare you, that I came not to Corinth.
- (NNT): But I call upon God as a witness against my soul, that it was to spare you that I came no more to Corinth;
- (JMT): I call God to witness against my soul, it was to spare you that I refrained from revisiting Corinth.
- (WNT): But as for me, as my soul shall answer for it, I appeal to God as my witness, that it was to spare you pain that I gave up my visit to Corinth.

II Corinthians 1:24

- (A.V.): Not for that we have dominion over your

faith, but are helpers of your joy: for by faith ye stand.

(SNT): Not that we are lords over your faith, but we are helpers of your joy; for it is by faith ye stand.

(NNT): not that we have dominion over your faith, but are helpers of your joy. For in respect to faith ye stand firm.

(JMT): (Not that we lord it over your faith—no, we co-operate for your joy: you have a standing of your own in the faith.)

(WNT): Not that we want to lord it over you in respect of your faith—we do, however, desire to help your joy—for in the matter of your faith you are standing firm. (*Notes: "Not that we want to lord it over you," as some accuse us of doing.*)

CHAPTER II.

II Corinthians 2:1

- (A.V.): But I determined this with myself, that I would not come again to you in heaviness.
- (SNT): And I determined this with myself, that I would not again come to you in sadness.
- (NNT): But I determined this with myself, that my next visit to you should not be in sorrow.
- (JMT): I decided I would not pay you another painful visit.
- (WNT): But, so far as I am concerned, I have resolved not to have a painful visit the next time I come to see you.

II Corinthians 2:2

- (A.V.): For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me?
- (SNT): For if I should make you sad, who would make me joyful, unless he whom I had made sad?
- (NNT): For if I make you sorrowful, who is there to make me glad but he that is made sorrowful by me?
- (JMT): For if I pain you, then who is to give me pleasure? None but the very people I am paining!
- (WNT): For if I of all men give you pain, who then is there to gladden my heart, but the very persons to whom I give pain?

II Corinthians 2:3

- (A.V.): And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought *to* rejoice; having confidence in you all that my joy is *the joy* of you all.
- (SNT): And I wrote that very thing to you, lest when I came, those persons whom I ought to make joyful, should make me sad. For I have confidence concerning you, that my joy is the joy of you all.
- (NNT): And I wrote about this very matter, that I might not on my coming have sorrow from those who ought to gladden me, having confidence in all of you, that my joy is the joy of you all.
- (JMT): So the very reason I wrote was that I might not come only to be pained by those who ought to give me joy: I relied on you all, I felt sure that my joy would be a joy for every one of you.
- (WNT): And I write this to you in order that when I come I may not receive pain from those who ought to give me joy, confident as I am as to all of you that my joy is the joy of you all.

II Corinthians 2:4

- (A.V.): For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.
- (SNT): And in much affliction, and in anguish of heart, I wrote those things to you, with many

tears; not that ye might have sorrow, but that ye might know the exceeding love I have for you.

(NNT): For out of much distress and anguish of heart I wrote to you with many tears, not that ye should be made sorrowful, but that ye might know the exceeding love which I have for you.

(JMT): For I wrote you in sore distress and misery of heart, with many a tear—not to pain you but to convince you of my love, my special love for you.

(WNT): For with many tears I write to you, and in deep suffering and depression of spirit, not in order to grieve you, but in the hope of showing you how brimful my heart is with love for you.

(Comp): Concerning scientific rebukes, Moses once wrote: "Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him." (Leviticus 19:17.)

It might not be out of place, since these Christians were steeped in the Old Testament, to recall that David, centuries before, had expressly described the attitude of mind which profits best from a just rebuke: "Let the righteous smite me; *it shall be* a kindness: and let him reprove me; *it shall be* an excellent oil, *which* shall not break my head: for yet my prayer also *shall be* in their calamities." (Psalm 141:5.)

II Corinthians 2:5

(A.V.): But if any have caused grief, he hath not

grieved me, but in part: that I may not over-charge you all.

(SNT): And if one hath caused grief, he hath not grieved me (only), but,—that the declaration may not bear too hard on you—in a measure, all of you.

(NNT): But if any one hath caused grief, he hath caused it not to me alone, but in a measure, not to be too severe on him, to all of you.

(JMT): If a certain individual has been causing pain, he has been causing pain not so much to me as to all of you—at any-rate (for I am not going to overstate the case) to a section of you.

(WNT): Now if any one has caused sorrow, it has been caused not so much to me, as in some degree—for I have no wish to exaggerate—to all of you.

II Corinthians 2:6

(A.V.): Sufficient to such a man *is* this punishment, which *was inflicted* of many.

(SNT): And sufficient for him, is this rebuke proceeding from many:

(NNT): Sufficient for such a one is this punishment, which was inflicted by the many;

(JMT): This censure from the majority is severe enough for the individual in question.

(WNT): In the case of such a person the punishment which was inflicted by the majority of you is enough.

II Corinthians 2:7

(A.V.): So that contrariwise ye *ought* rather to for-

give *him*, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow.

(SNT): so that, on the other hand, ye ought to forgive him and console him; lest he who is such a man, should be swallowed up with excessive grief.

(NNT): so that on the contrary ye ought rather to forgive, and console him, lest perhaps such a one should be swallowed up with overmuch sorrow.

(JMT): so that instead of censuring you should now forgive him and comfort him, in case the man is overwhelmed by excessive remorse.

(WNT): So that you may now take the opposite course, and forgive him rather and comfort him, for fear he should perhaps be driven to despair by his excess of grief. (*Notes: "Rather;" V. L. omits this word.*)

II Corinthians 2:8

(A.V.): Wherefore I beseech you that ye would confirm *your* love toward him.

(SNT): I therefore beseech you, that ye confirm to him your love.

(NNT): Wherefore I beseech you to confirm your love toward him.

(JMT): So I beg you to reinstate him in your love.

(WNT): I beg you therefore fully to reinstate him in your love.

II Corinthians 2:9

(A.V.): For to this end also did I write, that I might

know the proof of you, whether ye be obedient in all things.

(SNT): For it was for this also that I wrote (to you), that I might learn by a trial, whether ye would be obedient in everything.

(NNT): For to this end also I wrote, that I might know by putting it to the proof, whether ye are obedient in all things.

(JMT): For my aim in writing was simply to test you, to see if you were absolutely obedient.

(WNT): For in writing to you I have also this object in view—to discover by experience whether you are prepared to be obedient in every respect.

II Corinthians 2:10

(A.V.): To whom ye forgive any thing, I *forgive* also: for if I forgave any thing, to whom I forgave *it*, for your sakes *forgave* I *it* in the person of Christ;

(SNT): And whom ye forgive, I also (forgive): for that which I forgave to any one, for your sakes I forgave it, in the presence of the Messiah;

(NNT): But to whom ye forgive anything, I forgive also; for what I have forgiven, if I have forgiven anything, for your sakes I forgave it in the person of Christ,

(JMT): If you forgive the man, I forgive him too; anything I had to forgive him has been forgiven in the presence of Christ for your sakes,

(WNT): When you forgive a man an offence I also forgive it; for in fact what I have forgiven,

if I have forgiven anything, has always been for your sakes and in the presence of Christ,

II Corinthians 2:11

- (A.V.): Lest Satan should get an advantage of us: for we are not ignorant of his devices.
- (SNT): lest Satan should overreach us; for we know his devices.
- (NNT): that Satan might not gain an advantage over us; for we are not ignorant of his devices.
- (JMT): in case Satan should take advantage of our position—for I know his manoeuvres!
- (WNT): for fear Satan should gain an advantage over us. For we are not ignorant of his devices. (Notes: "Devices;" or 'purposes.')

II Corinthians 2:12

- (A.V.): Furthermore, when I came to Troas to *preach* Christ's gospel, and a door was opened unto me of the Lord,
- (SNT): Moreover, when I came to Troas in announcing the Messiah, and a door was opened to me by the Lord,
- (NNT): Now when I came to Troas to preach the gospel of Christ, and a door had been opened to me by the Lord,
- (JMT): Well, when I reached Troas to preach the gospel of Christ, though I had a wide opportunity in the Lord,
- (WNT): Now when I came into the Troad to spread there the Good News about the Christ, even though in the Lord's providence a door stood open before me, (Notes: "The Troad;" the dis-

trict so called after the ancient city of Troy. It formed the extreme north-west corner of Asia Minor. On the west coast of the Troad was a town named Troas, and we might translate here 'to Troas.')

II Corinthians 2:13

- (A.V.): I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.
- (SNT): there was no quietude in my spirit, because I found not Titus my brother: and I took leave of them, and went into Macedonia.
- (NNT): I had no rest in my spirit, because I found not Titus my brother; but taking my leave of them, I went forth into Macedonia.
- (JMT): my spirit could not rest, because I did not find Titus my brother there; so I said goodbye and went off to Macedonia.
- (WNT): yet, obtaining no relief for my spirit because I did not find our brother Titus, I bade them farewell and went on into Macedonia.
- (Comp): Nothing is known so far about Titus, apart from the references found in II Corinthians, Galatians, and the epistle to Titus. Because no mention is made of being circumcised, authorities believe that his parents were Gentiles. His work, as an apostle, seems to have been confined to the Gentiles. In all probability he was chosen to reach and teach that element because of his birth. The New Testament accounts of Titus portray him as fearless, virile and well equipped to stem those frequent outbreaks of dissension and revolt which ever threatened the integrity of the Primitive Church. At Corinth,

where the trouble was most acute—where Timothy had failed to heal the situation—Titus succeeded. At Crete—the most lawless of groups—Titus again demonstrated his ability to prove the superiority of Principle over human will. We know of nothing more significant regarding Titus—regarding his ability, strength, and courage—than this fact: that, when Paul had completed his tremendous tasks and was nearing the close of his marvelous career—imprisoned, and in sore need of that comfort which he had bestowed so graciously upon others—it was Titus, of all his co-workers, whom he called to his side and upon whom he leaned to “watch” with him during that heavy hour.

II Corinthians 2:14

- (A.V.): Now thanks *be* unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.
- (SNT): But thanks be to God, who always procureth us a triumph in the Messiah, and manifesteth by us the odor of the knowledge of him in every place.
- (NNT): But thanks be to God, who always exhibiteth us in triumph in Christ, and manifesteth through us the odor of the knowledge of him in every place.
- (JMT): Wherever I go, thank God, he makes my life a constant pageant of triumph in Christ, diffusing the perfume of his knowledge everywhere by me.

(WNT): But to God be the thanks who in Christ ever heads our triumphal procession, and by our hands waves in every place that sweet incense, the knowledge of Him,

(Comp): Conybeare, in his "Life of St. Paul", throws much light on this text by his translation and notes: "But thanks be to God who leads me on from place to place in the train of his triumph, to celebrate his victory over the enemies of Christ; and by me sends forth the knowledge of Him, a steam of fragrant incense, throughout the world." *(Notes: The metaphor is taken from the triumphal procession of a victorious general. God is celebrating his triumph over His enemies; St. Paul (who had been so great an opponent of the Gospel) is a captive following in the train of the triumphal procession, yet (at the same time, by a characteristic change of metaphor) an incense-bearer, scattering incense (which was always done on these occasions) as the procession moves on. Some of the conquered enemies were put to death when the procession reached the Capitol. Others were saved. The metaphor appears to have been a favorite one with St. Paul; it occurs again in Colossians, second chapter, fifteenth verse. Conybeare.)*

II Corinthians 2:15

(A.V.): For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish:

(SNT): For, through the Messiah, we are unto God a sweet odor, in them that live and in them that perish:

(NNT): For we are to God a sweet odor of Christ

among those who are being saved, and those who are perishing;

(JMT): I live for God as the fragrance of Christ breathed alike on those who are being saved and on those who are perishing,

(WNT): For we are a fragrance of Christ grateful to God in those whom He is saving and in those who are perishing; (*Notes: "Whom He is saving;" literally 'who are being saved.'*)

II Corinthians 2:16

(A.V.): To the one *we are* the savour of death unto death; and to the other the savour of life unto life. And who *is* sufficient for these things?

(SNT): to these, an odor of death unto death; and to those, an odor of life unto life. And who is adequate to these things!

(NNT): to the latter we are the odor of death, producing death; and to the former the odor of life, producing life. And who is sufficient for these things?

(JMT): to the one a deadly fragrance that makes for death, to the other a vital fragrance that makes for life. And who is qualified for this career?

(WNT): to the last-named an odour of death predictive of death, and to the others an odour of life predictive of life. And for such service as this who is competent?

(Comp): See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1103, II Cor. 2:16.

II Corinthians 2:17

- (A.V.): For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God, speak we in Christ.
- (SNT): For we are not like others, who dilute the words of God; but as of the truth, and as of God, we speak in the Messiah before God.
- (NNT): For we are not as the many, who adulterate the word of God; but as from sincerity, but as from God, in the sight of God we speak in Christ.
- (JMT): I am, for I am not like most, adulterating the word of God; like a man of sincerity, like a man of God, I speak the word in Christ before the very presence of God.
- (WNT): We are; for, unlike most teachers, we are not fraudulent hucksters of God's Message; but with transparent motives, as commissioned by God, in God's presence and in communion with Christ, so we speak. (*Notes: "We are;" these words are implied but not expressed in the Greek. "Unlike most," their self-seeking teachers. "Transparent motives;" the same word (eilikrineia) occurs 1:12; 1 Cor. 5:8; and the cognate adjective Phil. 1:10; 2 Pet. 3:1. The idea is that of character and thought of crystalline purity, as proved in strong sunlight: 'sun-testedness,' if we had such a word.*)
- (Comp): The student will recall Isaiah's description of those who corrupted the word of God: "How is the faithful city become an harlot! it was full of judgment; righteousness lodged in it; but now murderers. (22) Thy silver is become dross, thy wine mixed with water: (23)

Thy princes *are* rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them.” (Isaiah 1:21-23.)

CHAPTER III.

II Corinthians 3:1

- (A.V.): Do we begin again to commend ourselves? or need we, as some *others*, epistles of commendation to you, or *letters* of commendation from you?
- (SNT): Do we begin again to show you who we are? Or do we, like others, need that letters recommendatory of us should be written to you? Or, that ye should write recommendations for us?
- (NNT): Are we beginning again to recommend ourselves? Or do we need, like some others, letters of recommendation to you, or letters of recommendation from you?
- (JMT): Am I beginning again to 'commend' myself? Do I need, like some people, to be commended by written certificates either to you or from you?
- (WNT): Do you say that this is self-recommendation once more? Or do we need, as some do, letters of recommendation to you or from you?
- (Comp): Paul was still meeting with hatred and suspicion from certain members of the Christian Churches. In this instance it expressed itself in the charge that he had no "letter of recommendation" from "headquarters", from the apostles in Jerusalem. To safeguard the teaching of that period, they resorted to this method of sending out "authorized" teachers from Jerusalem, and gave them certain cre-

dentials to present. In some instances—this one in particular—the absence of “credentials” should in no way invalidate the right to recognition, since the ability to demonstrate God’s law should take precedence over “credentials”—establishing the right to be recognized. There are dangers, as well as safeguards, possibly, in making a hard and fast rule. The unscrupulous often sought “credentials” instead of spiritual understanding and demonstration of God’s allness, on which to base their right to be heard and recognized.

II Corinthians 3:2

- (A.V.): Ye are our epistle, written in our hearts, known and read of all men.
- (SNT): Ye are our epistle, written on our hearts, and known and read by every man.
- (NNT): Ye are our letter, written in our hearts, known and read by all men;
- (JMT): Why, you are my certificate yourselves, written on my heart, recognized and read by all men;
- (WNT): Our letter of recommendation is yourselves—a letter written on our hearts and everywhere known and read.

II Corinthians 3:3

- (A.V.): *Forasmuch as ye are* manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.
- (SNT): For ye know that ye are an epistle of the

Messiah, ministered by us; not written with ink, but by the Spirit of the living God; not on tables of stone, but on the tablets of the heart of flesh.—

(NNT): since ye are manifestly shown to be a letter of Christ by means of our service, written not with ink, but with the Spirit of the living God; not on tablets of stone, but on fleshly tablets of the heart.

(JMT): you make it obvious that you are a letter of Christ which I have been employed to inscribe, *written* not with ink but with the Spirit of the living God, not *on tablets of stone* but *on tablets of the human heart*.

(WNT): For all can see that you are a letter of Christ entrusted to our care, and written not with ink, but with the Spirit of the ever-living God—and not on tablets of stone, but on human hearts as tablets. (*Notes: "Ever-living," literally 'living.' "Human hearts;" literally 'hearts of flesh.'*)

(Comp): Scholars see in this text an obvious reference to the record of the first divinely indited message, as well as to the promise made Jeremiah: "And the LORD said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them." (Exodus 24:12.) "But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be

their God, and they shall be my people." (Jeremiah 31:33.)

II Corinthians 3:4

- (A.V.): And such trust have we through Christ to God-ward:
- (SNT): And such confidence have we in the Messiah towards God.
- (NNT): And such confidence as this have we through Christ toward God;
- (JMT): Such is the confidence I possess through Christ in my service of God.
- (WNT): Such is the confidence which we have through Christ in the presence of God.
- (Comp): Goodspeed gives the verse this translation: "Such is the confidence that I have through Christ in my relations to God."

II Corinthians 3:5

- (A.V.): Not that we are sufficient of ourselves to think any thing, as of ourselves; but our sufficiency is of God:
- (SNT): Not that we are sufficient to think any thing, as of ourselves; but our efficiency is from God:
- (NNT): not that we are able of ourselves to think anything, as from ourselves; but our ability is from God;
- (JMT): It is not that I am personally qualified to form any judgment by myself; my qualifications come from God,
- (WNT): not that of ourselves we are competent to decide anything by our own reasonings, but our competency comes from God.
- (Comp): Conybeare translates this important statement

in this manner: "not thinking myself sufficient to gain wisdom by my own reasonings, as if it came from myself, but drawing my sufficiency from God."

II Corinthians 3:6

- (A.V.): Who also hath made us able ministers of the the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.
- (SNT): who hath fitted us to be ministers of the new Testament, not in the letter, but in the Spirit; for the letter killeth, but the Spirit giveth life.
- (NNT): who also gave us ability to be ministers of a new covenant, not of the letter, but of the Spirit; for the letter killeth, but the Spirit giveth life.
- (JMT): and he has further qualified me to be the minister of a new covenant—a covenant not of written law but of spirit; for the written law kills but the Spirit makes alive.
- (WNT): It is He also who has made us competent to serve Him in connexion with a new Covenant, which is not a written code but a Spirit; for the written code inflicts death, but the Spirit gives life.
- (Comp): The "new testament" was mentioned by Jeremiah: "Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah:" (Jeremiah 31:31.)

II Corinthians 3:7

- (A.V.): But if the ministration of death, written *and*

engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away;

(SNT): Now if the ministration of death was engraved upon stones in writing, and was so glorious that the children of Israel could not look on the face of Moses, on account of the glory upon his face which vanished away;

(NNT): But if the ministration of death, engraven in letters of stones, was so glorious, that the children of Israel could not look steadfastly on the face of Moses by reason of the glory of his countenance, which glory was to be done away,

(JMT): Now if the administration of death which was engraved in letters of stone, was invested with glory—so much so, that the children of Israel could not gaze at the face of *Moses* on account of *the dazzling glory* that was fading from *his* face;

(WNT): If, however, the service that proclaims death—its code being engraved in writing upon stones—came with glory, so that the children of Israel could not look steadily on the face of Moses because of the brightness of his face—a vanishing brightness; (*Notes: "That proclaims death;" literally 'of death.'*)

(Comp:.) Paul refers to the following incidents: "And the LORD said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach

them." (Exodus 24:12.) "And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God." (Exodus 31:18.) "And the tables *were* the work of God, and the writing *was* the writing of God, graven upon the tables." (Exodus 32:16.) "And the LORD said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon *these* tables the words that were in the first tables, which thou brakest." (Exodus 34:1.) "And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him. (30) And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him. (31) And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them. (32) And afterward all the children of Israel came nigh: and he gave them in commandment all that the LORD had spoken with him in mount Sinai. (33) And *till* Moses had done speaking with them, he put a vail on his face. (34) But when Moses went in before the LORD to speak with him, he took the vail off, until he came out. And he came out, and spake unto the children of Israel *that* which he was commanded. (35) And the children of Israel saw the face of Moses, that the skin of Moses'

face shone: and Moses put the vail upon his face again, until he went in to speak with him." (Exodus 34:29-35.)

II Corinthians 3:8

- (A.V.): How shall not the ministration of the Spirit be rather glorious?
- (SNT): how then shall not the ministration of the Spirit be still more glorious?
- (NNT): shall not the ministration of the Spirit be much more glorious?
- (JMT): surely the administration of the Spirit must be invested with still greater glory.
- (WNT): will not the service of the Spirit be far more glorious?

II Corinthians 3:9

- (A.V.): For if the ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory.
- (SNT): For if there was glory in the ministration of condemnation, how much more shall the ministration of justification excel in glory.
- (NNT): For if the ministration of condemnation had glory, much greater is the glory of the ministration of righteousness.
- (JMT): If there was glory in the administration that condemned, then the administration that acquits abounds far more in glory
- (WNT): for if the service which pronounces doom had glory, far more glorious still is the service which tells of righteousness. (*Notes: "Had glory;" V. L. 'is glory.'*)

II Corinthians 3:10

- (A.V.): For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.
- (SNT): For that which was glorious, was as if not glorious, in comparison with this which excelleth in glory.
- (NNT): For even that which was made glorious hath ceased to be glorious in this respect, by reason of the glory by which it is exceeded.
- (JMT): (indeed, in view of the transcendent glory, *what was glorious has thus no glory at all*);
- (WNT): For, in fact, that which was once resplendent in glory has no glory at all in this respect, that it pales before the glory which surpasses it.

II Corinthians 3:11

- (A.V.): For if that which is done away *was* glorious, much more that which remaineth *is* glorious.
- (SNT): For if that which is abolished was glorious, much more must that which abideth be glorious.—
- (NNT): For if that which was to be done away was glorious, much more glorious is that which endureth.
- (JMT): if what faded had its glory, then what lasts will be invested with far greater glory.
- (WNT): For if that which was to be abolished came with glory, much more is that which is permanent arrayed in glory.

II Corinthians 3:12

- (A.V.): Seeing then that we have such hope, we use great plainness of speech:
- (SNT): Seeing therefore we have this hope, we the more speak with boldness;
- (NNT): Having therefore such hope, we use great plainness of speech;
- (JMT): Such being my hope then, I am quite frank and open—
- (WNT): Therefore, cherishing a hope like this, we speak without reserve,

II Corinthians 3:13

- (A.V.): And not as Moses, *which* put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished:
- (SNT): and are not like Moses, who threw a vail over his face, that the children of Israel might not behold the termination of that which was abolished.
- (NNT): and do not as Moses did, who put a veil over his face, that the children of Israel might not stedfastly look on the end of that which was to be done away.
- (JMT): not like *Moses*, who *used to hang a veil over his face* to keep the children of Israel from gazing at the last rays of a fading glory.
- (WNT): and we do not imitate Moses, who used to throw a veil over his face to hide from the gaze of the children of Israel the passing away of what was but transitory.

II Corinthians 3:14

- (A.V.): But their minds were blinded; for until this day remaineth the same vail untaken away in the reading of the old testament; which *vail* is done away in Christ.
- (SNT): But they were blinded in their understanding; for until this day, when the old Testament is read, the same vail resteth upon them, nor is it manifest (to them), that it is abolished by the Messiah.
- (NNT): But their understandings were blinded; for until this day, when the old covenant is read, the same veil remaineth, since it is not unveiled to them that it is done away in Christ;
- (JMT): Besides, their minds were dulled, for to this very day, when the Old Testament is read aloud, the same veil hangs. Veiled from them the fact that the glory fades in Christ!
- (WNT): Nay, their minds were made dull; for to this very day during the reading of the book, of the ancient Covenant, the same veil remains unlifted, because it is only in Christ that it is to be abolished. (*Notes: "Ancient Covenant;" the Law of Moses, not the whole of the Old Testament Scriptures. "Remains . . . abolished;" or 'remains, it not being yet revealed to them that in Christ the ancient Covenant is abolished.'*)
- (Comp): "Which vail was to be done away in Christ" was a reference to Isaiah, twenty-fifth chapter, seventh verse: "And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations."

II Corinthians 3:15

- (A.V.): But even unto this day, when Moses is read, the vail is upon their heart.
- (SNT): And unto this day, when Moses is read, a vail is thrown upon their hearts.
- (NNT): but even till this day, when Moses is read, there lieth a veil upon their heart;
- (JMT): Yes, down to this day, whenever Moses is read aloud, the veil rests on their heart;
- (WNT): Yes, to this day, whenever Moses is read, a veil lies upon their hearts. (*Notes: "Hearts;" or 'understanding.'*)
- (Comp): It is interesting to note that a "Tallith"—a veil hung over the breast—was worn in the synagogue during certain ceremonies. This seemed to have been a symbolical act, typifying that the veil of matter still obscured the Christ—the spiritual fact, the real heart or consciousness of man.

II Corinthians 3:16

- (A.V.): Nevertheless, when it shall turn to the Lord, the vail shall be taken away.
- (SNT): But when any of them is turned unto the Lord, the vail is taken from him.
- (NNT): but whenever it turneth to the Lord, the veil is taken away.
- (JMT): though *whenever they turn to the Lord, the veil is removed.*
- (WNT): But whenever the heart of the nation shall have returned to the Lord, the veil will be withdrawn. (*Notes: "The heart of the nation;" or 'any one.'*)

II Corinthians 3:17

- (A.V.): Now the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty.
- (SNT): Now the Lord himself is the Spirit. And where the Spirit of the Lord is, there is freedom.
- (NNT): Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty.
- (JMT): (The Lord means the Spirit, and wherever the Spirit of the Lord is, there is open freedom.)
- (WNT): Now by "the Lord" is meant the Spirit; and where the Spirit of the Lord is, freedom is enjoyed.
- (Comp): See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 609, II Cor. 3:17.
See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1103, II Cor. 3:17.

II Corinthians 3:18

- (A.V.): But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory *even* as by the Spirit of the Lord.
- (SNT): And we all, with uncovered faces, behold as in a mirror the glory of the Lord; and are transformed into the same likeness, from glory to glory, as by the Lord the Spirit.
- (NNT): But we all with unveiled face beholding in a mirror the glory of the Lord, are changed into

the same image from glory to glory, as by the Lord, the Spirit.

(JMT): But we all mirror *the glory of the Lord* with face unveiled, and so we are being transformed into the same likeness as himself, passing from one glory to another—for this comes of the Lord the Spirit.

(WNT): And all of us, with unveiled faces, reflecting like bright mirrors the glory of the Lord, are being transformed into the same likeness, from one degree of radiant holiness to another, even as derived from the Lord the Spirit.

(Comp): Rotherham gives the text this translation: "And || we all ||<with unveiled face || receiving and reflecting | *the glory of (the) Lord* |>| Into the same image | are being transformed, From glory unto glory,—Even as from a Spirit that is Lord."

The Twentieth Century New Testament gives further light on this verse: "And all of us, with faces from which the veil is lifted, seeing, as if reflected in a mirror, the glory of the Lord, are being transformed into his likeness, from glory to glory, as it is given by the Lord, the Spirit."

We close this chapter with Conybeare's version: "And we all, while with face unveiled we behold as in a mirror the brightness of our Lord's glory, are ourselves transformed into the same likeness; and the glory which shines upon us is reflected by us, even as it proceeds from the Lord, the Spirit."

CHAPTER IV.

II Corinthians 4:1

- (A.V.): Therefore, seeing we have this ministry, as we have received mercy, we faint not;
- (SNT): Therefore, we are not weary in this ministry which we have received, according to the mercies that have been upon us:
- (NNT): Therefore, having this ministry through the mercy we received, we are not faint-hearted;
- (JMT): Hence, as I hold this ministry by God's mercy to me, I never lose heart in it;
- (WNT): Therefore, being engaged in this service and being mindful of the mercy which has been shown us, we are not cowards.
- (Comp): See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1103, II Cor. 4:1.

II Corinthians 4:2

- (A.V.): But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.
- (SNT): But we have renounced the concealments of dishonour, and we walk in craftiness, nor do we treat the word of God deceitfully; but by the manifestation of the truth, we exhibit ourselves to all the consciences of men before God.—

- (NNT): but have renounced the hidden things of shame, not walking in craftiness, nor adulterating the word of God, but by the manifestation of the truth commending ourselves to every man's conscience in the sight of God.
- (JMT): I disown those practices which very shame conceals from view; I do not go about it craftily; I do not falsify the word of God; I state the truth openly and so commend myself to every man's conscience before God.
- (WNT): Nay, we have renounced the secrecy which marks a feeling of shame. We practise no cunning tricks, nor do we adulterate God's Message. But by a full clear statement of the truth we strive to commend ourselves in the presence of God to every human conscience.
- (Comp): The Twentieth Century New Testament treats this verse in this manner: "No, we have renounced the secrecy prompted by shame, refusing to adopt crafty ways, or to tamper with God's Message, and commending ourselves to every man's conscience, in the sight of God, by our exhibition of the Truth." See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1103, II Cor. 4:2.

II Corinthians 4:3

- (A.V.): But if our Gospel be hid, it is hid to them that are lost:
- (SNT): And if our gospel is veiled, it is veiled to them that perish;

- (NNT): But if our gospel is veiled, it is veiled to them that perish,
- (JMT): Even if my gospel is veiled, it is only veiled in the case of the perishing;
- (WNT): If, however, the meaning of our Good News has been veiled, the veil has been on the hearts of those who are on the way to perdition, (*Notes: "The veil . . . the god;" or (taking the Greek participle and the relative pronoun as being both neuter, instead of masculine, and the repeated preposition as denoting instrumentality) 'it is veiled by means of the things which are perishing, by means of which the god.'* In that case the phrase 'the things which are perishing' denotes the Mosaic system which was then passing away.—Ed.)

II Corinthians 4:4

- (A.V.): In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.
- (SNT): to them whose minds the God of this world hath blinded, in order that they might not believe, lest the light of the gospel of the glory of the Messiah (who is the likeness of God) should dawn upon them.
- (NNT): in whom the God of this world blinded the understandings of the unbelieving, so that they cannot behold the light of the gospel of the glory of Christ, who is the image of God.
- (JMT): there the god of this world has blinded the minds of unbelievers, to prevent them seeing the light thrown by the gospel of the glory of Christ, who is the likeness of God.

(WNT): in whom the god of this present age has blinded their unbelieving minds so as to shut out the sunshine of the Good News of the glory of the Christ, who is the image of God.

(Comp): See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 609, II Cor. 4:4.

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1103, II Cor. 4:4.

II Corinthians 4:5

(A.V.): For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

(SNT): For it is not ourselves that we preach, but the Messiah, Jesus our Lord; and, as to ourselves, that we are your servants for Jesus' sake.

(NNT): For we preach not ourselves, but Christ Jesus as Lord, and ourselves your bond-servants for Jesus' sake.

(JMT): (It is Christ Jesus as Lord, not myself, that I proclaim; I am simply a servant of yours for Jesus' sake.)

(WNT): (For we do not proclaim ourselves, but we proclaim Christ Jesus as Lord, and ourselves as your bondservants for the sake of Jesus.)

II Corinthians 4:6

(A.V.): For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ.

- (SNT): Because God, who commanded the light to arise from darkness, hath himself shined in our hearts, that we might be illuminated with the knowledge of the glory of God on the face of Jesus the Messiah.—
- (NNT): For it is God, who commanded light to shine out of darkness, that shined in our hearts, to give the light of the knowledge of the glory of God in the face of Christ.
- (JMT): For God who said, "Light shall shine out of darkness," has shone within my heart to illuminate men with the knowledge of God's glory in the face of Christ.
- (WNT): For God who said, "Out of darkness let light shine," is He who has shone in our hearts to give us the light of the knowledge of God's glory, which is radiant on the face of Christ.
- (Comp): Rotherham's translation reads: "Because <the God who said—|| Out of darkness || light shall shine! >[Is he] who hath shone in our hearts. In proportion to the radiance of the glorious knowledge of God in the face of Christ."

Ferrar Fenton translates the verse in this manner: "When God spoke, from darkness light shone; which has shone in our hearts, to enlighten the knowledge of the majesty from God, face to face with Christ."

We conclude with the translation of the Twentieth Century New Testament: "Indeed, the same God who said 'Out of darkness light shall shine,' has shone in upon our hearts, so that we should bring out into the light the

knowledge of the glory of God, seen in the face of Christ."

The command referred to is found in Genesis, first chapter, third verse: "And God said, Let there be light: and there was light."

II Corinthians 4:7

- (A.V.): But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.
- (SNT): But we have this treasure in an earthen vessel, that the excellency of the power might be from God, and not from us.
- (NNT): But we have this treasure in earthen vessels, that the exceeding greatness of the power may be of God, and not of us;
- (JMT): But I possess this treasure in a frail vessel of earth, to show that the transcending power belongs to God, not to myself;
- (WNT): But we have this treasure in a fragile vase of clay, in order that the surpassing greatness of the power may be seen to belong to God, and not to originate in us. (*Notes: "This treasure;" that is, this bright light. "A fragile vase of clay;" literally 'earthenware jars.' Cp. Gideon's carrying of torches within pitchers, Judges 7:16: "And he divided the three hundred men into three companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers."*—Ed.)

II Corinthians 4:8

- (A.V.): *We are* troubled on every side, yet not distressed; *we are* perplexed, but not in despair;
- (SNT): And in everything we are oppressed, but not

suffocated; we are corrected, but not condemned;

(NNT): being troubled on every side, yet not distressed; perplexed, but not in despair;

(JMT): on every side I am harried but not hemmed in, perplexed, but not despairing,

(WNT): We are hard pressed, yet never in absolute distress; perplexed, yet never utterly baffled;
(Notes: Paul's metaphors in verses 8 and 9 are all military metaphors.)

(Comp): This text reminds one of the promise Isaiah gave to the world: "And *even* to your old age I *am* he: and *even* to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you." (Isaiah 46:4.)

II Corinthians 4:9

(A.V.): Persecuted, but not forsaken; cast down, but not destroyed;

(SNT): we are persecuted, but not forsaken; we are prostrated, but perish not.

(NNT): persecuted, but not forsaken; cast down, but not destroyed;

(JMT): persecuted but not abandoned, struck down but not destroyed—

(WNT): pursued, yet never left unsuccoured; struck to the ground, yet never slain;

(Comp): David's words have been fulfilled times without number: "Though he fall, he shall not be utterly cast down: for the LORD upholdeth him *with* his hand." (Psalm 37:24.)

II Corinthians 4:10

(A.V.): Always bearing about in the body the dying

of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

(SNT): For we bear in our body, at all times, the dying of Jesus; that the life also of Jesus might be manifested in our body.

(NNT): always bearing about in the body the dying of Jesus, that the life also of Jesus may be manifested in our body.

(JMT): wherever I go, I am being killed in the body as Jesus was, so that the life of Jesus may come out in my body:

(WNT): always, wherever we go, carrying with us in our bodies the putting to death of Jesus, so that in our bodies it may also be clearly shown that Jesus lives.

II Corinthians 4:11

(A.V.): For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

(SNT): For if we are delivered over alive unto death, for Jesus' sake, even so also will the life of Jesus be manifested in this our mortal body.—

(NNT): For we who live are continually delivered up to death for Jesus' sake, that the life also of Jesus may be manifested in our mortal flesh.

(JMT): every day of my life I am being given over to death for Jesus' sake, so that the life of Jesus may come out within my mortal flesh.

(WNT): For we, alive though we are, are continually surrendering ourselves to death for the sake of Jesus, so that in this mortal nature of ours

it may also be clearly shown that Jesus lives.

II Corinthians 4:12

(A.V.): So then death worketh in us, but life in you.

(SNT): Now, therefore, in us death is active, but in you, life.

(NNT): So then death worketh in us, but life in you.

(JMT): In me then death is active, in you life.

(WNT): Thus we are constantly dying, while you are in full enjoyment of Life.

II Corinthians 4:13

(A.V.): We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believed, and therefore speak;

(SNT): Having therefore the same spirit of faith,—(as it is written, I believed, therefore also have I spoken,) we also believe, and therefore speak;

(NNT): But having the same spirit of faith, according to that which is written, "I believed, and therefore I spoke," we also believed, and therefore speak;

(JMT): But since our spirit of faith is the same, therefore—as it is written *I believed and so I spoke*—I too believe and so I speak,

(WNT): But possessing the same spirit of faith as he who wrote, "I BELIEVED, AND THEREFORE I HAVE SPOKEN" we also believe, and therefore we speak.

(Comp): This text includes a quotation from Psalm one hundred sixteen, tenth verse: "I believed,

therefore have I spoken: I was greatly afflicted:”

II Corinthians 4:14

- (A.V.): Knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present *us* with you.
- (SNT): knowing that he, who resuscitated our Lord Jesus, will also resuscitate us by Jesus, and will receive us, with you, to himself.
- (NNT): knowing that he who raised up the Lord Jesus will raise up us also with Jesus, and will present us with you.
- (JMT): sure that He who raised the Lord Jesus will raise me too with Jesus and set me at your side in his presence.
- (WNT): For we know that He who raised the Lord Jesus from the dead will raise us also to be with Jesus, and will cause both us and you to stand in His own presence. (*Notes: “Raised the Lord Jesus;” V. L. omits ‘the Lord.’ “Both us and you;” literally ‘us together with you.’*)

II Corinthians 4:15

- (A.V.): For all things *are* for your sakes, that the abundant grace might, through the thanksgiving of many, redound to the glory of God.
- (SNT): For all things are for your sakes, that while grace aboundeth by means of many, thanksgiving may abound to the glory of God.
- (NNT): For all things are for your sakes, that the grace abounding by means of the greater number may cause thanksgiving to abound to the glory of God.

- (JMT): It is all in your interests, so that the more grace abounds, the more thanksgiving may rise and redound to the glory of God.
- (WNT): For everything is for your sakes, in order that grace, being more richly bestowed because of the thanksgivings of the increased number, may more and more promote the glory of God. (*Notes: "Everything is," or 'all of these sufferings are.'*)
- (Comp): The Twentieth Century New Testament gives the text this translation: "For all this is for your sakes, that the loving-kindness of God, spreading from heart to heart, may cause yet more hearts to overflow with thanksgiving, to his glory."

II Corinthians 4:16

- (A.V.): For which cause we faint not; but though our outward man perish, yet the inward *man* is renewed day by day.
- (SNT): For this cause we faint not; for though our outward man perish, yet the inner (man) is renovated day by day.
- (NNT): For which cause we are not faint-hearted; but though our outward man is perishing, yet the inward man is renewed day by day.
- (JMT): Hence I never lose heart; though my outward man decays, my inner man is renewed day after day.
- (WNT): Therefore we are not cowards. Nay, even though our outward man is wasting away, yet our inward man is being renewed day by day.

(Comp): One readily recalls the thought expressed by Isaiah: "He giveth power to the faint; and to *them that have* no might he increaseth strength. (30) Even the youths shall faint and be weary, and the young men shall utterly fall: (31) But they that wait upon the LORD shall renew *their* strength; they shall mount up with wings as eagles; they shall run, and not be weary; *and* they shall walk, and not faint." (Isaiah 40:29-31.)

II Corinthians 4:17

- (A.V.): For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory;
- (SNT): For the affliction of the present time, though very small and light, prepareth for us great glory, without end, for ever and ever;
- (NNT): For our light affliction, which is but for a moment, worketh out for us, in a higher and still higher degree, an everlasting weight of glory;
- (JMT): The slight trouble of the passing hour results in a solid glory past all comparison,
- (WNT): For this our light and transitory burden of suffering is achieving for us a preponderating, yes, a vastly preponderating, and eternal weight of glory; (*Notes: "Our;" V. L. omits.*)
- (Comp): The Twentieth Century New Testament gives the verse this treatment: "The light burden of our momentary trouble is preparing for us, in measure transcending thought, a weight of imperishable glory;"

Rotherham throws additional light by his translation: "For || the momentary lightness of the tribulation || < In a manner yet more and more excelling > Is working out for us | an age-abiding weight of glory |,—"

II Corinthians 4:18

- (A.V.): While we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal
- (SNT): while we look not at these seen things, but at those not seen; for these seen things are temporary, but those not seen are eternal.
- (NNT): while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are but for a time; but the things which are not seen are everlasting.
- (JMT): for those of us whose eyes are on the unseen, not on the seen; for the seen is transient, the unseen eternal.
- (WNT): while we look not at things seen, but things unseen; for things seen are temporary, but things unseen are eternal.
- (Comp): We conclude with Rotherham's translation of the passage: "So long as we are not looking out for the visible things, But for the invisible; For | the visible things | are temporary, Whereas | the invisible | are age-abiding."

The Twentieth Century New Testament text reads as follows: "we, all the while, gazing not on what is seen, but on what is unseen;

for what is seen is transient, but what is unseen is imperishable.”

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1103, II Cor. 4:18.

CHAPTER V.

II Corinthians 5:1

- (A.V.): For we know, that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.
- (SNT): For we know that, if our house on earth—this of the body, were dissolved, yet we have a building of God, a house not made with hands, eternal in heaven.
- (NNT): For we know that, if our earthly tent-habitation be destroyed, we have a building provided by God, a house not made with hands, everlasting, in the heavens.
- (JMT): I know that if this earthly tent of mine is taken down, I get a home from God, made by no human hands, eternal in the heavens.
- (WNT): For we know that if this poor tent, our earthly house, is taken down, we have in Heaven a building which God has provided, a house not built by human hands, but eternal.
- (Comp): This verse from the Twentieth Century New Testament reads as follows: "For we know that if our tent—that earthly body which is now our home—is taken down, we have a house of God's building, a home not made by hands, imperishable, in Heaven."

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 609, II Cor. 5:1.

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1103, II Cor. 5:1.

II Corinthians 5:2

- (A.V.): For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:
- (SNT): And on this account also, we groan, and wish to be clothed with our house from heaven:
- (NNT): For while in this we groan, longing to be clothed upon with our habitation which is from heaven;
- (JMT): It makes me sigh indeed, this yearning to be under the cover of my heavenly habitation,
- (WNT): For in this one we sigh, because we long to put on over it our dwelling which comes from Heaven—
- (Comp): Conybeare translates this verse as follows: "And for this I groan with earnest longings, desiring to cover my earthly raiment with the robes of my heavenly mansion."

II Corinthians 5:3

- (A.V.): If so be that being clothed we shall not be found naked.
- (SNT): if indeed, when clothed, we shall not be found naked.
- (NNT): since, indeed, when we have put off our present garment, we shall not be found naked.
- (JMT): since I am sure that once so covered I shall not be 'naked' at the hour of death.

(WNT): if indeed having really put on a robe we shall not be found to be unclothed. (Notes: "If indeed;" V. L. 'if at least.')

(Comp): Isaiah declared: "I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh *himself* with ornaments, and as a bride adorneth *herself* with her jewels." (Isaiah 61:10.)

II Corinthians 5:4

(A.V.): For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

(SNT): For while we are here in this house, we groan under its burden; yet ye desire, not to throw it off, but to be clothed over it, so that its mortality may be absorbed in life.

(NNT): For we who are in this tent groan, being burdened; inasmuch as we do not desire to be unclothed, but to be clothed upon, that mortality may be swallowed up by life.

(JMT): I do sigh within this tent of mine with heavy anxiety—not that I want to be stripped, no, but to be under the cover of the other, to have my mortal element absorbed by life.

(WNT): Yes, we who are in this tent certainly do sigh under our burdens, for we do not wish to lay aside that with which we are now clothed, but to put on more, so that our mortality may be

absorbed in Life. (*Notes: "We do not wish . . . but to put on more;"*)

*'Whatever crazy sorrow saith,
No life, that breathes with human breath
Has ever truly longed for death.*

*'Tis life, whereof our nerves are scant,
Oh life, not death, for which we pant;
More life and fuller, that I want.'*

*Tennyson, Two Voices, cxxxlll., cxxxlv.—Ed.
"Absorbed in;" literally 'drunk down by.')*

- (Comp): This promise came to Isaiah: "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken *it*." (Isaiah 25:8.)

II Corinthians 5:5

- (A.V.): Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit.
- (SNT): And he that prepareth us for this thing, is God; who hath given us the earnest of his Spirit.
- (NNT): Now he that hath prepared us for this very thing is God; who also gave to us the Spirit as the pledge.
- (JMT): I am prepared for this change by God, who has given me the Spirit as its pledge and instalment.
- (WNT): And He who formed us with this very end in view is God, who has given us His Spirit as a pledge and foretaste of that bliss. (*Notes: "A pledge and foretaste;" or 'first instalment' (of life).*)

The same word occurs 1:22: "Who hath also sealed us, and given the earnest of the Spirit in our hearts."; Ephesians 1:14: "Which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory." Some prefer to translate 'has given us a foretaste and pledge of His Spirit;' implying that the Spirit itself in its fulness is the gift that is to be bestowed hereafter. But, tempting as this interpretation is, it seems hardly to harmonize with Ephesians 1:14. Cp. Romans 8:23: "And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.")

II Corinthians 5:6

- (A.V.): Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord;
- (SNT): Therefore, because we know and are persuaded, that while we lodge in the body we sojourn away from our Lord;
- (NNT): We have courage, therefore, always, and know that while we are at home in the body, we are absent from the Lord;
- (JMT): Come what may, then, I am confident; I know that while I reside in the body I am away from the Lord.
- (WNT): We have therefore a cheerful confidence. We know that while we are at home in the body we are banished from the Lord;

II Corinthians 5:7

- (A.V.): (For we walk by faith, not by sight:)
- (SNT): (for we walk by faith, and not by sight;)

- (NNT): for we walk by faith, not by sight;
 (JMT): (for I have to lead my life in faith, without seeing him):
 (WNT): for we are living a life of faith, and not one of sight.
 (Comp): The words of Habakkuk may have come to mind: "Behold, his soul *which* is lifted up is not upright in him: but the just shall live by his faith." (Habakkuk 2:4.)

II Corinthians 5:8

- (A.V.): We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord.
 (SNT): therefore we are confident, and desirous to be away from the body, and to be with our Lord.
 (NNT): but we have courage, and are well pleased rather to be absent from the body, and to be at home with the Lord.
 (JMT): and in this confidence I would fain get away from the body and reside with the Lord.
 (WNT): So we have a cheerful confidence, and we anticipate with greater delight being banished from the body and going home to the Lord.
 (Comp): See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 609, II Cor. 5:8.
 See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1103, II Cor. 5:8.

II Corinthians 5:9

- (A.V.): Wherefore we labour, that, whether present or absent, we may be accepted of him.
- (SNT): We are assiduous, that whether we are absent, or whether at home, we may please him.
- (NNT): Wherefore we also strive that, whether at home or absent, we may be approved by him.
- (JMT): Hence also I am eager to satisfy him, whether in the body or away from it;
- (WNT): And for this reason also we make it our ambition, whether at home or in exile, to please Him perfectly.

II Corinthians 5:10

- (A.V.): For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.
- (SNT): For we are all to stand before the judgment-seat of the Messiah, that each may receive retribution in the body, (for) what he hath done in it, whether of good, or whether of evil.
- (NNT): For we must all be made manifest before the judgment-seat of Christ, that each one may receive the things done in his body, according to what he did, whether good or bad.
- (JMT): for we have all to appear without disguise before the tribunal of Christ, each to be requited for what he has done with his body, well or ill.
- (WNT): For we must all of us appear before Christ's judgment-seat in our true characters, in order that each may then receive an award for

his actions in this life, in accordance with what he has done, whether it be good or whether it be worthless. (*Notes: "Worthless," V. L. 'bad'; a stronger word.*)

- (Comp): This text is a reference to Ecclesiastes, twelfth chapter, fourteenth verse: "For God shall bring every work into judgment, with every secret thing, whether *it be* good, or whether *it be* evil."

II Corinthians 5:11

- (A.V.): Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.
- (SNT): Therefore because we know the fear of our Lord, we persuade men; and we are made manifest unto God; and I hope also, we are made manifest to your minds.
- (NNT): Knowing therefore the fear of the Lord, we persuade men; but to God we have been made manifest, and I hope have been made manifest in your consciences also.
- (JMT): If I 'appeal to the interests of men,' then, it is with the fear of the Lord before my mind. What I am is plain to God without disguise, plain also, I trust, to your own conscience.
- (WNT): Therefore, because we realize how greatly the Lord is to be feared, we are endeavouring to win men over, and God recognizes what our motives are, and I hope that you, in your hearts, recognize them too.

II Corinthians 5:12

- (A.V.): For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that we may have somewhat to *answer* them which glory in appearance, and not in heart.
- (SNT): We do not again laud ourselves to you; but we give you occasion to glory in us, to them who glory in appearance and not in heart.
- (NNT): For we are not again commending ourselves to you, but giving you occasion to glory on our behalf; that ye may have somewhat to answer those who glory in outward appearance, and not in heart.
- (JMT): This is not 'recommending myself to you again'; it is giving you an incentive to be proud of me, which you can use against men who are proud of externals instead of the inward reality.
- (WNT): We are not again commending ourselves to your favour, but are furnishing you with a ground of boasting on our behalf, so that you may have a reply ready for those with whom superficial appearances are everything and sincerity of heart counts for nothing.
- (Comp): One of the many accusations made against Paul was vanity. It is a truism that any man who towers above the crowd—even though he walks humbly—will be the object of just such attacks.

II Corinthians 5:13

- (A.V.): For whether we be beside ourselves, *it is* to

God; or whether we be sober, *it is* for your cause.

(SNT): For if we are extravagant, it is for God: and if we are discreet, it is for you.

(NNT): For whether we were beside ourselves, it was for God; or whether we are in our sound mind, it is for you.

(JMT): 'I am beside myself,' am I? Well, that is between myself and God. I am 'sane,' am I? Well, that is in your interests;

(WNT): For if we have been beside ourselves, it has been for God's glory; or if we are now in our right senses, it is in order to be of service to you.

(Comp): This verse in the Twentieth Century New Testament reads as follows: "For, if we were 'beside ourselves,' it was in God's service ! If we are now in our senses, it is in yours !"

Farrar has quoted this passage in one of his notes found in the Life and Works of St. Paul: "My revelation, ecstasies, glossolaly, are phases of intercourse of my soul with God; my practical sense and tact are for you."

II Corinthians 5:14

(A.V.): For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:

(SNT): For the love of the Messiah constraineth us to reason thus: One died for all; therefore are all dead.

(NNT): For the love of Christ constraineth us, be-

cause we thus judged, that if one died for all, then all died;

(JMT): for I am controlled by the love of Christ, convinced that as One has died for all, then all have died,

(WNT): For the love of Christ overmasters us, the conclusion at which we have arrived being this—that One having died for all, His death was their death,

(Comp): The Twentieth Century New Testament translates this verse in this manner: “It is the love of the Christ which compels us, when we reflect that, as one died for all, therefore all died;”

II Corinthians 5:15

(A.V.): And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

(SNT): And he died for all, that they who live should not live to themselves, but to him who died for them and rose again.

(NNT): and he died for all, that they who live should no longer live to themselves, but to him who died for their sakes, and rose again.

(JMT): and that he died for all in order to have the living live no longer for themselves but for him who died and rose for them.

(WNT): and that He died for all in order that the living may no longer live to themselves, but to Him who died for them and rose again.

II Corinthians 5:16

- (A.V.): Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more.
- (SNT): And therefore, we know no person after the flesh: and if we have known the Messiah after the flesh, yet henceforth we know (him) no more.
- (NNT): So that we henceforth know no one according to the flesh; and if we have even known Christ according to the flesh, yet now we no longer know him.
- (JMT): Once convinced of this, then, I estimate no one by what is external; even though I once estimated Christ by what is external, I no longer estimate him thus.
- (WNT): Therefore for the future we know no one simply as a man. Even if we have known Christ as a man, yet now we do so no longer.
- (Comp): See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 609, II Cor. 5:16.

II Corinthians 5:17

- (A.V.): Therefore, if any man *be* in Christ, *he* is a new creature: old things are passed away; behold, all things are become new.
- (SNT): Whoever therefore is in the Messiah, is a new creature: old things have passed away;
- (NNT): Therefore, if any one is in Christ, he is a new creation; the old things have passed away;
- (JMT): There is a new creation whenever a man comes

to be in Christ; what is old is gone, the new has come.

(WNT): So that if any one is in Christ, he is a new creature: the old state of things has passed away, a new state of things has come into existence. (*Notes: "He is a new creature;" or 'there is a new creation.'*)

(Comp): The Twentieth Century New Testament translates this text as follows: "Therefore, if any one is in union with Christ, he is a new being ! His old life has passed away; a new life has begun !"

Paul is referring to Isaiah, sixty-fifth chapter, seventeenth verse: "For, behold, I create new heavens, and a new earth: and the former shall not be remembered, nor come into mind." See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 609, II Cor. 5:17.

II Corinthians 5:18

(A.V.): And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

(SNT): and all things are made new, by God; who hath reconciled us to himself by the Messiah, and hath given to us the ministry of reconciliation.

(NNT): And all things are from God, who reconciled us to himself by Christ, and gave to us the ministry of reconciliation;

(JMT): It is all the doing of the God who has reconciled me to himself through Christ and has

permitted me to be a minister of his reconciliation.

(WNT): And all this is from God, who has reconciled us to Himself through Christ, and has appointed us to serve in the ministry of reconciliation.

II Corinthians 5:19

(A.V.): To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

(SNT): For God was in the Messiah, who hath reconciled the world with his majesty, and did not reckon to them their sins; and who hath placed in us the word of reconciliation.—

(NNT): seeing that in Christ God was reconciling the world to himself, not reckoning to them their trespasses, and having committed to us the word of reconciliation.

(JMT): For in Christ God reconciled the world to himself instead of counting men's trespasses against them; and he entrusted me with the message of his reconciliation.

(WNT): We are to tell how God was in Christ reconciling the world to Himself, not charging men's transgressions to their account, and that He has entrusted to us the Message of this reconciliation. (*Notes: "To us;" literally 'in us.'*)

(Comp): Scholars usually link this text with Isaiah, forty-third chapter, twenty-fifth verse: "I, even I, am he that blotteth out thy transgres-

sions for mine own sake, and will not remember thy sins."

II Corinthians 5:20

- (A.V.): Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God.
- (SNT): We are therefore ambassadors for the Messiah, and it is as if God was beseeching you by us. In behalf of the Messiah, therefore, we beseech (you), be ye reconciled to God.
- (NNT): We then are ambassadors for Christ; as though God were exhorting you by us, in behalf of Christ we entreat you, Be reconciled to God.
- (JMT): So I am an envoy for Christ, God appealing by me, as it were—be reconciled to God, I entreat you on behalf of Christ.
- (WNT): On Christ's behalf therefore we come as ambassadors, God, as it were, making entreaty through our lips: we, on Christ's behalf, beseech men to be reconciled to God.

II Corinthians 5:21

- (A.V.): For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.
- (SNT): For, on your account, he hath made him who knew no sin to be sin, that we might by him become the righteousness of God.—
- (NNT): Him, who knew not sin, he made sin for us, that we might become God's righteousness in him.

(JMT): For our sakes He made him to be sin who himself knew nothing of sin, so that in him we might become the righteousness of God.

(WNT): He has made Him who knew nothing of sin to be sin for us, in order that in Him we may become the righteousness of God.

(Comp): Ferrar Fenton throws additional light on this verse in his translation: "He Who never knew sin, for our sakes was regarded as sin, so that we might be righteousness towards God in Him."

Isaiah voiced this thought after this manner: "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. (5) But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed." (Isaiah 53:4, 5.)

CHAPTER VI.

II Corinthians 6:1

- (A.V.): We then, as workers together *with him*, beseech *you* also that ye receive not the grace of God in vain.
- (SNT): And as aiders^e we entreat of you, that the grace of God which ye have received, may not be ineffectual in you.
- (NNT): As fellow-workers, then, with him, we also exhort you that ye receive not the grace of God in vain;
- (JMT): I appeal to you too, as a worker with God, do not receive the grace of God in vain.
- (WNT): And you also we, as God's fellow workers, entreat not to be found to have received His grace to no purpose.

II Corinthians 6:2

- (A.V.): (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now *is* the accepted time; behold, now *is* the day of salvation.)
- (SNT): For he hath said, In an acceptable time have I heard thee, and in the day of life I have aided thee. Behold, now is the acceptable time ! and behold, now is the day of life !
- (NNT): (for he saith: "In an accepted time I heard thee, and in the day of salvation I helped thee;" Behold, now is the accepted time, behold, now is the day of salvation;)

(JMT): (He saith, *I have heard you in the time of favour, and helped you on the day of salvation. Well, here is the time of favour, here is the day of salvation.*)

(WNT): For He says "AT A TIME OF WELCOME I HAVE LISTENED TO YOU, AND ON A DAY OF SALVATION I HAVE SUCCOURED YOU." Now is the time of loving welcome ! Now is the day of salvation !

(Comp): Paul is quoting from Isaiah, forty-ninth chapter, eighth verse, and at the same time referring to another passage found in Isaiah, sixty-first chapter, second verse: "Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages;" (Isaiah 49:8.) "The Spirit of the Lord God is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to *them that are bound*; (2) To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;" (Isaiah 61: 1-2.)

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 609, II Cor. 6:2.

See Concordance to Miscellaneous Writings and Works Other than Science and Health,

Mary Baker Eddy, Appendix B, page 1103,
II Cor. 6:2.

II Corinthians 6:3

- (A.V.): Giving no offence in any thing, that the ministry be not blamed:
- (SNT): Give ye no occasion of offence to any one in any thing, that there may be no reproach on our ministry.
- (NNT): giving no occasion for stumbling in anything, that the ministry may not be blamed;
- (JMT): I put no obstacle in the path of any, so that my ministry may not be discredited;
- (WNT): We endeavour to give people no cause for stumbling in anything, lest the work we are doing should fall into discredit. (*Notes: "We endeavour to give;" to render this by 'giving' involves an ambiguity in English, it not being clear whether the participle refers to the 'we' or the 'you'. There is no ambiguity in the original.*)

II Corinthians 6:4

- (A.V.): But in all *things* approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,
- (SNT): But we, in all things, would show ourselves to be the ministers of God, in much endurance, in afflictions, in necessity, in distresses,
- (NNT): but as God's ministers recommending ourselves in all things, in much endurance, in afflictions, in necessities, in distresses,
- (JMT): I prove myself at all points a true minister of God, by great endurance, by suffering, by troubles, by calamities,

(WNT): On the contrary, as God's servants, we seek their full approval—by unwearied endurance, by afflictions, by distress, by helplessness;

II Corinthians 6:5

(A.V.): In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;

(SNT): in scourgings, in imprisonments, in tumults, in toil, in watching, in fasting;

(NNT): in stripes, in imprisonments, in tumults, in labors, in watching, in fastings;

(JMT): by lashes, by imprisonment; mobbed, toiling, sleepless, starving;

(WNT): by floggings, by imprisonments; by facing riots, by toil, by sleepless watching, by hunger and thirst;

II Corinthians 6:6

(A.V.): By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned,

(SNT): by purity, by knowledge, by long suffering, by benignity, by the Holy Spirit, by love unfeigned,

(NNT): in pureness, in knowledge, in long-suffering, in kindness, in the Holy Spirit, in love unfeigned,

(JMT): with innocence, insight, patience, kindness, the holy Spirit, unaffected love,

(WNT): by purity of life, by knowledge, by patience, by kindness, by the Holy Spirit, by sincere love;

II Corinthians 6:7

- (A.V.): By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,
- (SNT): by the speaking of truth, by the energy of God, by the armour of righteousness on the right hand and on the left;
- (NNT): in the word of truth, in the power of God, by the weapons of righteousness on the right hand and on the left,
- (JMT): true words, the power of God; with the weapons of integrity for attack or for defence,
- (WNT): by the proclamation of the truth, by the power of God; by the weapons of righteousness, wielded in both hands;

II Corinthians 6:8

- (A.V.): By honour and dishonour, by evil report and good report: as deceivers, and yet true;
- (SNT): amid honor and dishonor, amid praise and contumely; as deceivers, and yet true;
- (NNT): through honor and dishonor, through evil report and good report; as deceivers, and true;
- (JMT): amid honour and dishonour, amid evil report and good report, an 'imposter' but honest,
- (WNT): through honour and ignominy, through calumny and praise. We are looked upon as impostors and yet are true men;

II Corinthians 6:9

- (A.V.): As unknown, and yet well known; as dying, and behold, we live: as chastened, and not killed;

- (SNT): as not known, and yet we are well known; as dying, and behold, we live; as chastised, yet not killed;
- (NNT): as unknown, and well known; as dying, and behold, we live; as chastened, and not killed;
- (JMT): 'unknown' but well-known, *dying* but here I am *alive, chastened but not killed*,
- (WNT): as obscure persons, and yet are well known; as on the point of death, and yet, strange to tell, we live; as under God's discipline, and yet we are not deprived of life;
- (Comp): Paul in this verse, makes an allusion to the substance of Psalm one hundred eighteen, eighteenth verse: "The LORD hath chastened me sore: but he hath not given me over unto death."

II Corinthians 6:10

- (A.V.): As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.
- (SNT): as sorrowful, yet always rejoicing; as indigent, yet enriching many; as possessing nothing, yet having all things.—
- (NNT): as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and possessing all things.
- (JMT): grieved but always glad, a 'pauper', but the means of wealth to many, without a penny but possessed of all.
- (WNT): as sad, but we are always joyful; as poor, but we bestow wealth on many; as having nothing, and yet we securely possess all things.

- (Comp): David declared: "For the LORD God *is* a sun and shield: the LORD will give grace and glory: no good *thing* will he withhold from them that walk uprightly." (Psalm 84:11.) Later Solomon wrote: "There is that maketh himself rich, yet *hath* nothing: *there is* that maketh himself poor, yet *hath* great riches." (Proverbs 13:7.)

II Corinthians 6:11

- (A.V.): O ye Corinthians, our mouth is open unto you, our heart is enlarged.
- (SNT): O ye Corinthians, our mouth is opened towards you, and our heart expanded.
- (NNT): Our mouth is open to you, O Corinthians, our heart is enlarged.
- (JMT): O Corinthians, I am keeping nothing back from you; my *heart is wide open* for you.
- (WNT): O Corinthians, our lips are unsealed to you; our heart is expanded.

II Corinthians 6:12

- (A.V.): Ye are not straitened in us, but ye are straitened in your own bowels.
- (SNT): Ye are not straitened in us, but ye are straitened in your own bowels.
- (NNT): Ye have not a narrow place in my heart, but ye have a narrow place for me in yours.
- (JMT): 'Restraint'?—that lies with you, not me.
- (WNT): There is no narrowness in our love to you: the narrowness is in your own feelings.

II Corinthians 6:13

- (A.V.): Now for a recompence in the same, (I speak as unto *my* children,) be ye also enlarged.
- (SNT): I speak as to (my) children, Pay me the debt which ye owe, and expand your love towards me.—
- (NNT): So then in return, I speak to you as children, let your hearts be enlarged.
- (JMT): A fair exchange now, as the children say ! Open your hearts wide to me.
- (WNT): And in just requital—I speak as to my children—let your hearts expand also.

II Corinthians 6:14

- (A.V.): Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?
- (SNT): And be ye not yoke-fellows with them that believe not: for what fellowship hath righteousness with iniquity? or what communion hath light with darkness?
- (NNT): Be not strangely yoked with unbelievers; for what fellowship hath righteousness with unrighteousness? Or what communion hath light with darkness?
- (JMT): (Keep out of all incongruous ties with unbelievers. What have righteousness and iniquity in common, or how can light associate with darkness?
- (WNT): Do not come into close association with unbelievers, like oxen yoked with asses. For what is there in common between righteousness and

lawlessness? Or what partnership has light with darkness?

(Comp): The great scientific point advanced in this verse, was made clear by Moses to his generation: "Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and woolen come upon thee." (Leviticus 19:19.)

Later it was emphasized even more strongly. This latter reference is found in Deuteronomy, seventh chapter, verses two, three, and four: "And when the LORD thy God shall deliver them before thee; thou shalt smite them, *and* utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them: (3) Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. (4) For they will turn away thy son from following me, that they may serve other gods:"

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 609, II Cor. 6:14.

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1103, II Cor. 6:14.

II Corinthians 6:15

(A.V.): And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

- (SNT): or what concord hath the Messiah with Satan? or what part hath a believer with an unbeliever?
- (NNT): And what concord hath Christ with Beliar? Or what part hath a believer with an unbeliever?
- (JMT): What harmony can there be between Christ and Beliar, or what business has a believer with an unbeliever?
- (WNT): Where can harmony between Christ and Belial be found? Or what participation has a believer with an unbeliever?
- (Comp): See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 609, II Cor. 6:15.
 See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1103, II Cor. 6:15.

II Corinthians 6:16

- (A.V.): And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them*; and I will be their God, and they shall be my people.
- (SNT): or what agreement hath the temple of God with that of demons? For ye are the temple of the living God; as it is said, I will dwell among them, and walk among them, and will be their God, and they shall be my people.
- (NNT): And what agreement hath the temple of God with idols? For ye are the temple of the liv-

ing God; as God said: "I will dwell among them, and walk among them; and I will be their God, and they shall be my people."

(JMT): What compact can there be between God's temple and idols? For we are the temple of the living God—as God has said, *I will dwell and move among them, I will be their God and they shall be my people.*

(WNT): And what compact has the Temple of God with idols? For we are the Temple of the ever-living God; as God has said, "I WILL DWELL AMONG THEM, AND WALK ABOUT AMONG THEM; AND WILL BE THEIR GOD, AND IT IS THEY WHO SHALL BE MY PEOPLE." (Notes: "Ever-living;" literally 'living'.)

(Comp): Paul has combined two quotations in this text: "And I will walk among you, and will be your God, and ye shall be my people." (Leviticus 26:12.) "My tabernacle also shall be with them; yea, I will be their God, and they shall be my people." (Ezekiel 37:27.)

II Corinthians 6:17

(A.V.): Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you,

(SNT): Wherefore, come ye out from among them, and be ye separate from them, saith the Lord; and come not near the unclean thing, and I will receive you;

(NNT): "Wherefore come out from the midst of them, and be separated, saith the Lord, and touch not anything unclean;" "and I will receive you,

(JMT): Therefore come away from them, separate, saith the Lord, touch not what is unclean; then I will receive you,

(WNT): Therefore, " 'COME OUT FROM AMONG THEM AND SEPARATE YOUR SELVES,' SAYS THE LORD, 'AND TOUCH NOTHING IMPURE; AND I WILL RECEIVE YOU,

(Comp): Paul expresses in his own language the thought found in Isaiah, fifty-second chapter, eleventh and twelfth verses: "Depart ye, depart ye, go ye out from thence, touch no unclean *thing*; go ye out of the midst of her; be ye clean, that bear the vessels of the LORD. (12) For ye shall not go out with haste, nor go by flight: for the LORD will go before you; and the God of Israel *will be* your rereward."

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 609, II Cor. 6:17.

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1103, II Cor. 6:17.

II Corinthians 6:18

(A.V.): And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

(SNT): and will be to you a Father, and ye shall be sons and daughters to me, saith the Lord Almighty.

(NNT): and will be to you a father, and ye shall be

my sons and daughters, saith the Lord Almighty.”

(JMT): *I will be a Father to you, and you shall be my sons and daughters, saith the Lord almighty.*

(WNT): AND WILL BE A FATHER TO YOU, AND YOU SHALL BE MY SONS AND DAUGHTERS,’ SAYS THE LORD THE RULER OF ALL”.

(Comp): Authorities have long puzzled over this text, unable to agree as to the source of this quotation. Some believe that herein, by changing the person and number, Paul has applied to the children of God that part of God’s address to David which concerned his child—Solomon: “I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men:” (II Samuel 7:14.)

CHAPTER VII.

II Corinthians 7:1

- (A.V.): Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.
- (SNT): Seeing, therefore, we have these promises, my beloved, let us cleanse ourselves from all defilement of the flesh and of the spirit; and let us work righteousness, in the fear of God.
- (NNT): Having then these promises, beloved, let us cleanse ourselves from all pollution of flesh and spirit, perfecting holiness in the fear of God.
- (JMT): As these great promises are ours, beloved, let us cleanse ourselves from everything that contaminates either flesh or spirit; let us be fully consecrated by reverence for God.)
- (WNT): Having therefore these promises, beloved friends, let us purify ourselves from all defilement of body and of spirit, and secure perfect holiness through the fear of God.
- (Comp): Authorities agree that this verse properly belongs to chapter six—as a fitting conclusion.

II Corinthians 7:2

- (A.V.): Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man.
- (SNT): Bear with us, my brethren; we have done evil to no one; we have corrupted no one; we have wronged no one.

- (NNT): Receive us into your hearts; we have wronged no one, we have corrupted no one, we have defrauded no one.
- (JMT): Make a place for me in your hearts; I have wronged no one, ruined no one, taken advantage of no one.
- (WNT): Make room for us in your hearts. There is not one of you whom we have wronged, not one to whom we have done harm, not one over whom we have gained any selfish advantage.
- (Comp): One is reminded of Samuel's protest against the ingratitude of those over whom he had ruled: "Behold, here I *am*: witness against me before the LORD, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received *any* bribe to blind mine eyes therewith? and I will restore it you. (4) And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand." (1 Samuel 12:3, 4.)

II Corinthians 7:3

- (A.V.): I speak not *this* to condemn *you*; for I have said before, that we are in our hearts to die and live with *you*.
- (SNT): I speak (thus), not to condemn you; for I have said before that ye are treasured in our hearts, to die and to live together.
- (NNT): I am not saying this to condemn you; for I have said before, that ye are in our hearts to die with you and to live with you.

- (JMT): I am not saying this to condemn you. Condemn you? Why, I repeat, you are in my very heart, and you will be there in death and life alike.
- (WNT): I do not say this to imply blame, for, as I have already said, you have such a place in our hearts that we would die with you or live with you. (*Notes: "To imply blame," or 'by way of condemnation.' The word that here signifies 'condemnation' occurs also in 3:9, and marks the act of condemning. The Apostle employs a different, though kindred, word indicative of the state which results from the act.*)

II Corinthians 7:4

- (A.V.): Great *is* my boldness of speech toward you, great *is* my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation.
- (SNT): I have great assurance before you, and have much glorying in you; and I am full of comfort. And joy greatly aboundeth to me, in all my afflictions.
- (NNT): Great is my confidence toward you, great is my glorying on your account; I am filled with comfort, I overflow with joy in all our trouble.
- (JMT): I have absolute confidence in you, I am indeed proud of you, you are a perfect comfort to me, I am overflowing with delight, for all the trouble I have to bear.
- (WNT): I have great confidence in you: very loudly do I boast of you. I am filled with comfort: my heart overflows with joy amid all our affliction.

II Corinthians 7:5

- (A.V.): For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without *were* fightings, within *were* fears.
- (SNT): For, after we came to Macedonia, there was no rest for our body, but we were distressed in every thing; without was conflict, and within was fear.
- (NNT): For indeed when we had come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears.
- (JMT): For I got no relief from the strain of things, even when I reached Macedonia; it was trouble at every turn, wrangling all round me, fears in my own mind.
- (WNT): For even after our arrival in Macedonia we could get no relief such as human nature craves. We were greatly harassed; there were conflicts without and fears within.
- (Comp): There is some resemblance between the text and a certain line from Moses' Song: "The sword without, and terror within shall destroy both the young man and the virgin, the suckling *also* with the man of gray hairs." (Deuteronomy 32:25.)

II Corinthians 7:6

- (A.V.): Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus;

- (SNT): But God who comforteth the depressed, comforted us by the arrival of Titus.
- (NNT): But God, that comforteth those who are brought low, comforted us by the coming of Titus;
- (JMT): But the God who comforts the dejected comforted me by the arrival of Titus.
- (WNT): But He who comforts the depressed—even God—comforted us by the coming of Titus, (*Notes: "Comforted;" or 'has comforted,' if Wieseler is right in conjecturing, from Paul's change of tone, that Titus arrived just when the early part of this chapter was being written.*)

II Corinthians 7:7

- (A.V.): And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.
- (SNT): And as ye are enriched in every thing, in faith, and speech, and knowledge, and in all diligence, and in our love towards you, so abound ye in this beneficence also.
- (NNT): and not by his coming only, but by the comfort with which he was comforted in regard to you, when he told us of your earnest desire, your mourning, your zeal in my behalf; so that I rejoiced the more.
- (JMT): Yes, and by more than his arrival, by the comfort which you had been to him; for he gave me such a report of how you longed for me, how sorry you were, and how eagerly you took my part, that it added to my delight.

(WNT): and not by his coming only, but also by the fact that he had felt comforted on your account, and by the report which he brought of your eager affection, of your grief, and of your jealousy on my behalf, so that I rejoiced more than ever.

II Corinthians 7:8

(A.V.): For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though *it were* but for a season.

(SNT): And although I made you sad by the epistle, I do not regret it, though I did regret it; for I see that that epistle, though for a time it made you sad,

(NNT): For though I caused you sorrow with the letter, I do not regret it, though I did regret it; for I perceive that that letter caused you sorrow, though it was but for a short time.

(JMT): In fact, if I did pain you by that letter, I do not regret it. I did regret it when I discovered that my letter had pained you even for the time being,

(WNT): For if I gave you pain by that letter, I do not regret it, though I did regret it then. I see that that letter, even though for a time it gave you pain, had a salutary effect. (*Notes: "I see," V. L. prefixes 'for.' "Had a salutary effect;" in the Greek these words are implied but not expressed.*)

II Corinthians 7:9

(A.V.): Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye

were made sorry after a godly manner, that ye might receive damage by us in nothing.

(SNT): yet it procured me joy,—not because ye had sorrow, but because your sorrow brought you to repentance; for ye sorrowed in godly sorrow; so that ye received no detriment from us.

(NNT): Now I rejoice, not that ye were made sorrowful, but that your sorrow produced repentance. For the sorrow which ye felt had respect to God, that ye might in nothing receive injury from me.

(JMT): but I am glad now—not glad that you were pained but glad that your pain induced you to repent. For you were pained as God meant you to be pained, and so you got no harm from what I did;

(WNT): Now I rejoice, not in your grief, but because the grief led to repentance; for you sorrowed with a godly sorrow, which prevented you from receiving injury from us in any respect.

II Corinthians 7:10

(A.V.): For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

(SNT): For, sorrowing on account of God, worketh a conversion of the soul which is not reversed, and a turning unto life: but the sorrowing of the world worketh death.

(NNT): For sorrow before God worketh repentance to salvation never to be regretted; but the sorrow of the world worketh death.

(JMT): the pain God is allowed to guide ends in a sav-

ing repentance never to be regretted, whereas the world's pain ends in death.

(WNT): For godly sorrow produces repentance leading to salvation, a repentance not to be regretted; but the sorrow of the world finally produces death.

(Comp): One instance of "godly sorrow" working repentance is that of David after he had caused Uriah to be killed, that he might obtain Uriah's wife. Nathan's parable of the ewe lamb awakened David: "And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, The LORD also hath put away thy sin; thou shalt not die." (II Samuel 12:13.)

II Corinthians 7:11

(A.V.): For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge ! in all *things* ye have approved yourselves to be clear in this matter.

(SNT): For behold this same thing, that ye were distressed on account of God, what solicitude it wrought in you, and apologizing, and indignation, and fear, and love, and zeal, and revenge? And in all things ye have shown, that ye are (now) pure in that matter.

(NNT): For behold this very thing, that your sorrow had respect to God; what earnestness it wrought in you; yea, what clearing of your-

selves, yea, what indignation, yea, what fear, yea, what longing desire, yea, what zeal, yea, what readiness to punish! In every thing ye showed yourselves to be pure in the matter.

(JMT): See what this pain divine has done for you, how serious it has made you, how keen to clear yourselves, how indignant, how alarmed, how eager for me, how determined, how relentless! You have shown in every way that you were honest in the business.

(WNT): For mark the effects of this very thing—your having sorrowed with a godly sorrow—what earnestness it has called forth in you, what eagerness to clear yourselves, what indignation, what alarm, what longing affection, what jealousy, what meting out of justice! You have completely wiped away reproach from yourselves in the matter.

II Corinthians 7:12

(A.V.): Wherefore though I wrote unto you, *I did it* not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you.

(SNT): And it will be (seen) that I wrote to you, not for the sake of him who did the wrong, nor for the sake of him who received the wrong, (only,) but that your solicitude in respect to us might be known before God.

(NNT): Although, then, I wrote to you, it was not on account of him that did the wrong, nor of him who suffered wrong; but that your earnest-

ness for us might be made manifest to you in the sight of God.

(JMT): So my letter was written to you, not on account of the offender nor for the sake of the injured party, but in order to let you realize before God how seriously you do care for me.

(WNT): Therefore, though I wrote to you, it was not to punish the offender, nor to secure justice for him who had suffered the wrong, but it was chiefly in order that your earnest feeling on our behalf might become manifest to yourselves in the sight of God.

(Comp): Goodspeed translates this verse quite clearly: "So although I did write to you, it was not on account of the offender, nor of the injured man, but in the sight of God to reveal to you your devotion to me."

II Corinthians 7:13

(A.V.): Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.

(SNT): Wherefore we were comforted; and with our consolation, we were the more joyful for the joy of Titus, because his spirit was refreshed by you all:

(NNT): Therefore we have been comforted; but in our comfort we rejoiced still more on account of the joy of Titus, because his spirit has been refreshed by you all;

(JMT): That is what comforts me. And over and

above my personal comfort, I was specially delighted at the delight of Titus. You have all set his mind at rest.

- (WNT): For this reason we feel comforted; and—in addition to this our comfort—we have been filled with all the deeper joy at Titus's joy, because his spirit has been set at rest by you all. (*Notes: "Has been set at rest;" implying 'and is at rest.'*)

II Corinthians 7:14

- (A.V.): For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which *I made* before Titus, is found a truth.
- (SNT): so that I was not ashamed of that in which I had gloried to him, respecting you; but as in every thing we spoke the truth to you, so also our glorying before Titus, is found to be in truth:
- (NNT): for if in anything I have boasted to him of you, I am not put to shame; but as we spoke all things to you in truth, so also our boasting, which we made before Titus, was found to be truth.
- (JMT): I told him of my pride in you, and I have not been disappointed. No, just as all I have had to say to you has been true, so all I said about you to Titus, all my pride in you, has also proved true.
- (WNT): For however I may have boasted to him about you, I have had no reason to feel ashamed; but as we have in all respects spoken the truth

to you, so also our boasting to Titus about you has turned out to be the truth.

II Corinthians 7:15

- (A.V.): And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him.
- (SNT): and also his bowels are the more enlarged towards you, while he remembereth the submission of you all, and how ye received him with fear and trembling.
- (NNT): and his affection is more abundant toward you, while he remembers the obedience of you all, how with fear and trembling ye received him.
- (JMT): His own heart goes out to you all the more when he remembers how you all obeyed him, and how you received him with reverence and trembling.
- (WNT): And his strong and tender affection is all the more drawn out towards you when he recalls to mind the obedience which all of you manifested by the timidity and nervous anxiety with which you welcomed him. (*Notes: "The obedience . . . anxiety with which you;" literally 'the obedience of all of you—how with timidity and nervous anxiety you.'*)

II Corinthians 7:16

- (A.V.): I rejoice, therefore, that I have confidence in you in all *things*.
- (SNT): I rejoice, that in every thing I have full confidence in you.

(NNT): I rejoice that in every thing I have confidence
in you.

(JMT): I am glad to have full confidence in you.

(WNT): I rejoice that I have absolute confidence in
you.

CHAPTER VIII.

II Corinthians 8:1

- (A.V.): Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;
- (SNT): And, my brethren, we make known to you the grace of God which was conferred on the churches of the Macedonians;
- (NNT): Moreover, brethren, we make known to you the grace of God which hath been bestowed in the churches of Macedonia;
- (JMT): Now, brothers, I have to tell you about the grace God has given to the churches of Macedonia.
- (WNT): But we desire to let you know, brethren, of the grace of God which has been bestowed on the Churches of Macedonia;
- (Comp): The "churches of Macedonia" included those of Philippi, Thessalonica, and Berea.

II Corinthians 8:2

- (A.V.): How that, in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality.
- (SNT): that in the great trial of their affliction, there was an abounding to their joy, and the depth of their poverty was exuberant in the riches of their liberality.
- (NNT): that under a great trial of distress the abun-

dance of their joy and their deep poverty increased the riches of their liberality;

(JMT): Amid a severe ordeal of trouble, their overflowing joy and their deep poverty together have poured out a flood of rich generosity;

(WNT): how, while passing through great trouble, their boundless joy even amid their deep poverty has overflowed to increase their generous liberality.

II Corinthians 8:3

(A.V.): For to *their* power, I bear record, yea, and beyond *their* power, *they were* willing of themselves;

(SNT): For I testify that, according to their ability, and beyond their ability, in the spontaneity of their mind,

(NNT): for according to their power, I bear witness, and beyond their power, they gave of their own accord,

(JMT): I can testify that up to their means, aye and beyond their means, they have given—

(WNT): For I can testify that to the utmost of their power, and even beyond their power, they have of their own free will given help.

II Corinthians 8:4

(A.V.): Praying us with much entreaty that we would receive the gift, and *take upon us* the fellowship of the ministering to the saints.

(SNT): they besought us, with much entreaty, that they might participate in the beneficence of the ministration to the saints.

- (NNT): begging of us with much entreaty the favor of sharing in the ministration to the saints;
- (JMT): begging me of their own accord, most urgently, for the favour of contributing to the support of the saints.
- (WNT): With earnest entreaty they begged from us the favour of being allowed to share in the service now being rendered to God's people. (Notes: "*Favour of being allowed to share*," literally '*favour and participation*.')
- (Comp): This same spirit of scientific "giving" characterized the efforts of those Israelites who contributed to the building of Solomon's temple. David's words cover the thought perfectly: "Thine, O LORD, *is* the greatness, and the power, and the glory, and the victory, and the majesty: for all *that is* in the heaven and in the earth *is thine*; thine *is* the kingdom, O LORD, and thou are exalted as head above all. (12) Both riches and honour *come* of thee, and thou reignest over all; and in thine hand *is* power and might, and in thine hand *it is* to make great, and to give strength unto all. (13) Now therefore, our God, we thank thee, and praise thy glorious name. (14) But who *am* I, and what *is* my people, that we should be able to offer so willingly after this sort? for all things *come* of thee, and of thine own have we given thee." (1 Chronicles 29:11-14.)

II Corinthians 8:5

- (A.V.): And *this they did*, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.

- (SNT): And not (only) as we had expected, but they first gave themselves unto the Lord, and to us by the will of God.
- (NNT): and this, not as we expected, but they gave themselves first to the Lord and to us by the will of God;
- (JMT): They have done more than I expected; they gave themselves to the Lord, to begin with, and then (for so God willed it) they put themselves at my disposal.
- (WNT): They not only did this, as we had expected, but first of all in obedience to God's will they gave their own selves to the Lord and to us.
(Notes: "Their own selves;" that is, for any personal service it was in their power to render.)

II Corinthians 8:6

- (A.V.): Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.
- (SNT): So that we requested Titus, that as he had begun, so he would perfect in you also the same beneficence.—
- (NNT): so that we urged Titus, that, as he had already made a beginning, so he would also finish among you this bounty also.
- (JMT): This has led me to ask Titus to complete the arrangements for the same gracious contribution among yourselves, as it was he who started it.
- (WNT): This led us to urge Titus that, as he had previously been the one who commenced the work, so he should now go and complete among you this act of beneficence also.

II Corinthians 8:7

- (A.V.): Therefore, as ye abound in every *thing*, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, *see* that ye abound in this grace also.
- (SNT): And as ye are enriched in every thing, in faith, and speech, and knowledge, and in all diligence, and in our love towards you, so abound ye in this beneficence also.
- (NNT): But as ye abound in every thing, in faith, and utterance, and knowledge, and all earnestness, and in your love to us, see that ye abound in this exercise of liberality also.
- (JMT): Now, then, you are to the front in everything, in faith, in utterance, in knowledge, in all zeal, and in love for us—do come to the front in this gracious enterprise as well.
- (WNT): Yes, just as you are already very rich in faith, readiness of speech, knowledge, unwearied zeal, and in the love that is in you, implanted by us, see to it that this grace of liberal giving also flourishes in you. (*Notes: "Very rich;" or 'rich in everything.' "That is in you, implanted by us;" V. L. (the love) 'that is on your part in our case.' 'To us,' as in the A. V., is an improbable rendering.*)

II Corinthians 8:8

- (A.V.): I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.
- (SNT): I do not actually command you, but by the promptitude of your fellow (disciples), I would test the sincerity of your love.

(NNT): I speak not by way of command, but by reason of the earnestness of others, and to prove the genuineness of your love.

(JMT): I am not issuing any orders, only using the zeal of others to prove how sterling your own love is.

(WNT): I am not saying this by way of command, but to test by the standard of other men's earnestness the genuineness of your love also.

II Corinthians 8:9

(A.V.): For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes, he became poor, that ye through his poverty might be rich.

(SNT): For ye know the goodness of our Lord Jesus the Messiah, who when he was rich, for your sakes became poor, that by his poverty ye might be made rich.

(NNT): For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

(JMT): (You know how gracious our Lord Jesus Christ was; rich though he was, he became poor for the sake of you, that by his poverty you might be rich.)

(WNT): For you know the condescending goodness of our Lord Jesus Christ—how for your sakes He became poor, though He was rich, in order that you through His poverty might grow rich.

II Corinthians 8:10

(A.V.): And herein I give *my* advice: for this is ex-

pedient for you, who have begun before, not only to do, but also to be forward a year ago.

(SNT): And I urgently recommend to you, that which is for your advantage; inasmuch as ye began, a year ago, not only to purpose, but also to perform.

(NNT): And I only give an opinion in this matter. For this is expedient for you, who began before others, not only to do, but also to be willing, a year ago.

(JMT): But I will tell you what I think about it; it is to your interests to go on with this enterprise, for you started it last year, you were the first not merely to do anything but to want to do anything.

(WNT): But in this matter I give you an opinion; for my doing this helps forward your own intentions, seeing that not only have you begun operations, but a year ago you already had the desire to do so.

II Corinthians 8:11

(A.V.): Now therefore perform the doing *of it*; that as *there was* a readiness to will, so *there may be* a performance also out of that which ye have.

(SNT): And now complete ye by action, what ye purposed; that as ye had a promptitude in your purposing, so ye may fulfill (it) in action, according to your ability.

(NNT): Now therefore perform the doing of it, that as there was a readiness to will, so there may

be a performance also out of that which ye have.

(JMT): Now, carry it through, so that your readiness to take it up may be equalled by the way you carry it through—so far as your means allow.

(WNT): And now complete the doing also, in order that, just as there was then the eagerness in desiring, there may now be the accomplishment in proportion to your means.

II Corinthians 8:12

(A.V.): For if there be first a willing mind, *it is* accepted according to that a man hath, *and* not according to that he hath not.

(SNT): For if there is a willingness, a person is accepted according to what he hath, and not according to what he hath not.

(NNT): For if there be first the willing mind, it is accepted according to what a man hath, not according to what he hath not.

(JMT): If only one is ready to give, according to his means, it is acceptable; he is not asked to give what he had not got.

(WNT): For, assuming the earnest willingness, the gift is acceptable according to whatever a man has, and not according to what he has not.

II Corinthians 8:13

(A.V.): For I *mean* not that other men be eased, and ye burdened:

(SNT): For it is not, that others may have easement, and you pressure;

- (NNT): For it is not that others may be eased, and you burdened,
- (JMT): This does not mean that other people are to be relieved and you to suffer:
- (WNT): I do not urge you to give in order that others may have relief while you are unduly pressed,

II Corinthians 8:14

- (A.V.): But by an equality, *that* now at this time your abundance *may be a supply* for their want, that their abundance also may be *a supply* for your want: that there may be equality:
- (SNT): but that ye may be on equality at the present time; and that your abundance may be (a supply) to their want; that their abundance likewise may be (a supply) to your want; that there may be equality.
- (NNT): but to make an equality; at the present season your abundance meeting their deficiency, that their abundance may at another time meet your deficiency; that there may be equality;
- (JMT): it is a matter of give and take; at the present moment your surplus goes to make up what they lack, in order that their surplus may go to make up what you lack.
- (WNT): but that, by equalization of burdens, your superfluity having in the present emergency supplied their deficiency, their superfluity may in turn be a supply for your deficiency later on, so that there may be equalization of burdens.

II Corinthians 8:15

- (A.V.): As it is written, He that *had gathered* much

had nothing over: and he that *had gathered* little had no lack.

(SNT): As it is written, He who gathered much, had nothing over; and he that gathered little, was not deficient.

(NNT): as it is written: "He that gathered much, had nothing over; and he that gathered little, had no lack."

(JMT): Thus it is to give and take—as it is written, *He who got much had nothing over, and he who got little had too little.*

(WNT): Even as it is written, "HE WHO GATHERED MUCH HAD NOT TOO MUCH, AND HE WHO GATHERED LITTLE HAD NOT TOO LITTLE." (*Notes: "Too much . . . too little," literally 'more . . . less.'*)

(Comp): This quotation is found in Exodus, sixteenth chapter, eighteenth verse: "And when they did mete *it* with an omer, he that gathered much had nothing over, and he that gathered little had no lack: they gathered every man according to his eating."

II Corinthians 8:16

(A.V.): But thanks *be* to God, which put the same earnest care into the heart of Titus for you.

(SNT): But thanks be to God, who put into the heart of Titus this solicitude for you.

(NNT): But thanks be to God, who put the same earnest care for you into the heart of Titus;

(JMT): Thanks be to God who has inspired Titus with an interest in you equal to my own;

(WNT): But thanks be to God that He inspires the

heart of Titus with the same deep interest in you;

II Corinthians 8:17

- (A.V.): For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you.
- (SNT): For he received our exhortation: and, because he was very anxious, he cheerfully set out to visit you.
- (NNT): for he accepted indeed the exhortation; but being very earnest, he went of his own accord to you.
- (JMT): he has indeed responded to my request, but he is off to you by his own choice, so keen is his interest in you.
- (WNT): for Titus welcomed our request, and, being thoroughly in earnest, comes to you of his own free will.

II Corinthians 8:18

- (A.V.): And we have sent with him the brother, whose praise *is* in the gospel throughout all the churches;
- (SNT): And we also sent with him that our brother, whose praise in the gospel is in all the churches;
- (NNT): And we have sent with him the brother, whose praise in the gospel is throughout all the churches;
- (JMT): Along with him I am sending that brother whose services to the gospel are praised by all the churches;
- (WNT): And we send with him the brother whose

praises for his earnestness in proclaiming the Good News are heard throughout all the Churches. (*Notes: "Praises . . . Good News;" literally simply 'praise in the Good News.'*)

II Corinthians 8:19

- (A.V.): And not *that* only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and *declaration of* your ready mind:
- (SNT): inasmuch as he likewise had been expressly chosen by the churches, to accompany me with this beneficence which is ministered by us to the glory of God and to our cordiality.
- (NNT): and not that only, but who was also appointed by the churches as our fellow-traveller in the matter of this bounty, which is administered by us to the honor of the Lord himself, and of our ready mind;
- (JMT): besides, he has been appointed by the churches to travel with me on the business of administering this fund to the glory of the Lord.
- (WNT): And more than that, he is the one who was chosen by the vote of the Churches to travel with us, sharing our commission in the administration of this generous gift to promote the Lord's glory and gratify our own strong desire. (*Notes: "Vote;" literally 'show of hands.'*)

II Corinthians 8:20

- (A.V.): Avoiding this, that no man should blame us in this abundance which is administered by us:
- (SNT): And we hereby guarded, that no one should

cast censure on us, in (respect to) this abundance which is ministered by us.

(NNT): since we are careful in this, that no one should blame us in our management of this abundant liberality;

(JMT): His appointment has my full consent, for I want to take precautions against any risk of suspicion in connection with the administration of this charity;

(WNT): For against one thing we are on our guard—I mean against blame being thrown upon us in respect to these large and liberal contributions which are under our charge.

II Corinthians 8:21

(A.V.): Providing for honest things, not only in the sight of the Lord, but also in the sight of men.

(SNT): For we are attentive to things commendable, not only before God, but also before men.

(NNT): for we take forethought for what is honorable, not only in the sight of the Lord, but also in the sight of men.

(JMT): I aim at being above reproach not only from God but also from men.

(WNT): For we seek not only God's approval of our integrity, but man's also.

II Corinthians 8:22

(A.V.): And we have sent with them our brother, whom we have aforesaid proved diligent in many things, but now much more diligent, upon the great confidence which *I have* in you.

- (SNT): And we also sent with them that brother of ours, who hath often, and in many things, been proved diligent, from the great confidence (he hath) in you.
- (NNT): And we have sent with them our brother, whom we have often in many things proved to be zealous, but now much more zealous through the great confidence which he hath in you.
- (JMT): Along with them I am also sending our brother: I have had ample proof of his keen interest on many occasions, and it is specially keen on this occasion, as he has absolute confidence in you.
- (WNT): And we send with them our brother, of whose zeal we have had frequent proof in many matters, and who is now more zealous than ever through the strong confidence which he has in you.

II Corinthians 8:23

- (A.V.): Wherefore *any* do *inquire* of Titus, *he is* my partner and fellowhelper concerning you: or our brethren *be inquired of*, *they are* the messengers of the churches, *and* the glory of Christ.
- (SNT): And therefore, if Titus (be inquired about) he is my associate and assistant among you: or if our other brethren, they are the legates of the churches of the Messiah's glory.
- (NNT): As to Titus, he is my partner and fellow-laborer for you; as to our brethren, they are messengers of the churches, the glory of Christ.

(JMT): Titus is my colleague, he shares my work for you, and these brothers of mine are apostles of the church, a credit to Christ.

(WNT): As for Titus, remember that he is a partner with me, and is my comrade in my labours for you. And as for our brethren, remember that they are delegates from the Churches, and are men in whom Christ is glorified. (*Notes: "Delegates from;" literally 'Apostles of.'*)

II Corinthians 8:24

(A.V.): Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

(SNT): Therefore, exhibit ye to them, in the presence of all the churches, a demonstration of your love and of our glorying respecting you.—

(NNT): Display to them, therefore, before the churches, the proof of your love, and of what we have boasted on your behalf.

(JMT): So let them have proof of how you can love, and of my reasons for being proud of you; it will be a proof read by the churches.

(WNT): Exhibit therefore to the Churches a proof of your love, and a justification of our boasting to these brethren about you.

CHAPTER IX.

II Corinthians 9:1

- (A.V.): For as touching the ministering to the saints, it is superfluous for me to write to you:
- (SNT): And concerning the ministration by the saints, it would be superfluous for me to write to you:
- (NNT): For concerning the ministering to the saints, it is superfluous for me to write to you.
- (JMT): Indeed it is quite superfluous for me to be writing to you about this charitable service to the saints;
- (WNT): As to the services which are being rendered to God's people, it is really unnecessary for me to write to you.

II Corinthians 9:2

- (A.V.): For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many.
- (SNT): for I know the goodness of your mind; and therefore I gloried of you before the Macedonians, that Achaia was ready a year ago; and your zeal hath excited many.
- (NNT): For I know your readiness of mind, of which I boast in behalf of you to the Macedonians, that Achaia was prepared a year ago; and your zeal stirred up the greater part of them.
- (JMT): I know how willing you are, I am proud of it, I have boasted of you to the Macedonians:

“Achaia,” I tell them, “was all ready last year.”

(WNT): For I know your earnest willingness, on account of which I habitually boast of you to the Macedonians, pointing out to them that for a whole year you in Greece have been ready; and the greater number of them have been spurred on by your ardour.

II Corinthians 9:3

(A.V.): Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready:

(SNT): Yet I sent the brethren, lest the glorying with which we have gloried in you in regard to this matter, should prove vain; and that ye, as I said, may be ready;

(NNT): But I sent the brethren, that our boasting of you should not prove unfounded in this respect; that, as I said, ye may be prepared;

(JMT): And your zeal has been a stimulus to the majority of them. At the same time I am sending these brothers just in case my pride in you should prove an empty boast in this particular instance; I want you to be “all ready,”

(WNT): Still I send the brethren in order that in this matter our boast about you may not turn out to have been an idle one; so that, as I have said, you may be ready;

II Corinthians 9:4

(A.V.): Lest happily if they of Macedonia come with me, and find you unprepared, we (that we say

not, ye) should be ashamed in this same confident boasting.

(SNT): so that, if the Macedonians should come with me, and should find you unprepared, we—not to say, ye—should be put to shame for that glorying in which we gloried.

(NNT): lest, should the Macedonians come with me, and find you unprepared, we (not to say ye) should be put to shame in respect to this confidence.

(JMT): as I have been telling them that you would be, in case any Macedonians accompany me and find you are not ready—which would make me (not to speak of yourselves) ashamed of having been so sure.

(WNT): for fear that, if any Macedonians come with me and find you unprepared, we—not to say you yourselves—should be put to the blush in respect to this confidence.

II Corinthians 9:5

(A.V.): Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a *matter of* bounty, and not as *of* coveteousness.

(SNT): Therefore I was careful to request these my brethren, to go before me unto you, that they might make up this benefaction, of which ye were advised long before to have it ready, as being a benefaction, and not a matter of cupidity.

- (NNT): I thought it necessary therefore to exhort the brethren to go before to you, and make up beforehand your bounty, which was already announced, that the same might be ready, as a matter of bounty, and not of covetousness.
- (JMT): That is why I have thought it necessary to ask these brothers to go on in advance and get your promised contribution ready in good time. I want it to be forthcoming as a generous gift, not as money wrung out of you.
- (WNT): I have thought it absolutely necessary therefore to request these brethren to visit you before I myself come, and to make sure beforehand that the gift of love which you have already promised may be ready as a gift of love, and may not seem to have been something which I have extorted from you. (*Notes: "Gift of love;" literally 'blessing.' So the Hebrew 'beracheh'. "Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough. And he urged him, and he took it." (Genesis 33:11.) "And it came to pass, as she came unto him, that she moved him to ask of her father a field: and she lighted off her ass; and Caleb said unto her, What wouldest thou? (19) Who answered, 'Give me a blessing; for thou hast given me a south land; give me also springs of water. And he gave her the upper springs, and the nether springs." (Joshua 15:18-19.)*)

II Corinthians 9:6

- (A.V.): But this *I say*, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.
- (SNT): And this (I say): He that soweth sparingly,

shall also reap sparingly; and he that soweth bountifully, shall also reap bountifully.

(NNT): But this there is to say: He that soweth sparingly, shall reap also sparingly; and he that soweth bountifully, shall reap also bountifully.

(JMT): Mark this: he who sows sparingly will reap sparingly, and he who sows generously will reap a generous harvest.

(WNT): But do not forget that he who sows with a niggardly hand will also reap a niggardly crop, and that he who sows bountifully will also reap bountifully. (*Notes: "Bountifully," literally 'with a view to blessings.'*)

(Comp): There is much in the Old Testament which bears evidence to the truth of this law which Paul herein sets forth. We quote a few of such passages, any of which may have come to him as he wrote: "Cast thy bread upon the waters: for thou shalt find it after many days." (Ecclesiastes 11:1.) "He that hath pity upon the poor lendeth unto the LORD; and that which he hath given will he pay him again." (Proverbs 19:17.) "He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor." (Proverbs 22:9.) "With the merciful thou wilt shew thyself merciful; with an upright man thou wilt shew thyself upright;" (Psalm 18:25.) "Blessed is he that considereth the poor: the LORD will deliver him in time of trouble. (2) The LORD will preserve him, and keep him alive; *and* he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies.

(3) The LORD will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness." (Psalm 41:1-3.)

II Corinthians 9:7

- (A.V.): Every man according as he purposeth in his heart, *so let him give*; not grudgingly, or of necessity: for God loveth a cheerful giver.
- (SNT): Every man, according to his own views, not with sadness, not by constraint: for the Lord loveth a joyous giver.
- (NNT): Each one, as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver.
- (JMT): Everyone is to give what he has made up his mind to give; there is to be no grudging or compulsion about it, for God loves the giver who gives cheerfully.
- (WNT): Let each contribute what he has decided upon in his own mind, and not do it reluctantly or under compulsion. "IT IS A CHEERFUL GIVER THAT GOD LOVES." (*Notes: "What," literally 'as' or 'just as.'*)
- (Comp): True giving was demanded of the Children of Israel. A single instance of this will suffice: "And the LORD spake unto Moses, saying, (2) Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering." (Exodus 25:1-2.)

II Corinthians 9:8

- (A.V.): And God *is* able to make all grace abound toward you; that ye, always having all suffi-

ciency in all *things*, may abound to every good work:

(SNT): For it is in the power of God, to make all good abound to you, so that ye may have, at all times, and in everything, what is sufficient for you; and may abound in every good work.

(NNT): And God is able to make every blessing abound toward you, that ye, always having all sufficiency in everything, may abound to every good work;

(JMT): God is able to bless you with ample means, so that you may always have quite enough for any emergency of your own and ample besides for any kind act to others;

(WNT): And God is able to bestow every blessing on you in abundance, so that, richly enjoying all sufficiency at all times, you may have ample means for all good works.

(Comp): This important text in Rotherham's translation reads as follows: "Moreover God is able to cause | every gracious gift | to superabound unto you, In order that < having in every thing at every time every kind of sufficiency of your own > Ye may be superabounding unto every good work;"

Goodspeed translates the verse in this manner: "God is able to provide you with every blessing in abundance so that you will always have enough for every situation, and ample means for every good enterprise:"

We conclude with Ferrar Fenton's version: "And God is able to make every grace over-

flow in you, so that in everything and at all times, possessing complete content, you may prosper in every benevolent work;”

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1103, II Cor. 9:8.

II Corinthians 9:9

(A.V.): (As it is written, He hath dispersed abroad; he hath given the poor: his righteousness remaineth for ever.

(SNT): As it is written, He hath dispersed and given to the poor; and his righteousness is established for ever.

(NNT): as it is written: “He dispersed abroad, he gave to the poor; his righteousness remaineth for ever.’

(JMT): as it is written, *He scatters his gifts to the poor broadcast, his charity lasts for ever.*

(WNT): As it is written, “HE HAS SCATTERED ABROAD, HE HAS GIVEN TO THE POOR, HIS ALMSGIVING REMAINS FOR EVER.” (*Notes: “Almsgiving,” literally ‘righteousness,’ which consisted, according to the Rabbis, of almsgiving, prayer, and fasting.*)

(Comp): Paul quotes from the Psalms in this verse: “He hath dispersed; he hath given to the poor; his righteousness endureth for ever: his horn shall be exalted with honour.” (Psalm 112:9.)

II Corinthians 9:10

(A.V.): Now he that ministereth seed to the sower both minister bread for *your* food, and multi-

ply your seed sown, and increase the fruits of your righteousness;)

(SNT): Now he that giveth seed to the sower, and bread for food, may he give and multiply your seed, and increase the fruits of your righteousness:

(NNT): Now, he that ministereth seed to the sower, and bread for food, will supply and multiply your seed sown, and increase the fruits of your righteousness;

(JMT): He who furnishes the sower with seed and with bread to eat will supply seed for you and multiply it; he will increase the crop of your charities—

(WNT): And God, who continually supplies seed for the sower and bread for eating, will supply you with seed and multiply it, and will cause your almsgiving to yield a plentiful harvest. *(Notes: "Continually supplies . . . will supply;" there is here no separate word for 'continually,' but the first of the two verbs used is a compound of the simple verb which follows, and it is more emphatic, signifying either, 'to abundantly supply,' or 'to give supply after supply.' "Will supply you with seed;" that is 'will give you means and opportunities of sowing blessings.')*

(Comp): Certain authorities believe that Paul is here alluding to Isaiah's famous passage: "For as the rain cometh down, and the snow, from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater;" (Isaiah 55:10.)

II Corinthians 9:11

- (A.V.): Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.
- (SNT): so that in every thing, ye may be enriched unto all liberality, to the completion of our thanksgiving to God.
- (NNT): while ye are enriched in everything to all liberality, which worketh out through us thanksgiving to God;
- (JMT): —you will be enriched on all hands, so that you can be generous on all occasions, and your generosity, of which I am agent, will make men give thanks to God;
- (WNT): May you be abundantly enriched so as to show us liberality, such as through our instrumentality brings thanksgiving to God. (*Notes: "Abundantly;" or 'in every respect,' 'in all things.'*)
- (Comp): The Twentieth Century New Testament gives clarity to this verse: "Rich in all things yourselves, you will be able to show liberality to all, which, with our help, will cause thanksgiving to be offered to God."

II Corinthians 9:12

- (A.V.): For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;
- (SNT): For the performance of this ministration, not only supplieth the want of the saints, but is also rich in many thanksgivings to God.
- (NNT): for the ministration of this service not only supplieth the wants of the saints, but also

overfloweth through many thanksgivings to God;

(JMT): for the service rendered by this fund does more than supply the wants of the saints, it overflows with many a cry of thanks to God.

(WNT): For the service rendered in this sacred gift not only helps to relieve the wants of God's people, but it is also rich in its results and awakens a chorus of thanksgiving to God.

II Corinthians 9:13

(A.V.): Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for *your* liberal distribution unto them, and unto all *men*;

(SNT): For on account of the test of this ministration, we glorify God, that ye do subject yourselves to the profession of the gospel of the Messiah, and that in your liberality, ye communicate with them and with all men:

(NNT): while by the proof afforded by this ministration they glorify God for your obedience to your profession in regard to the gospel of Christ, and for the liberality of your contribution in regard to them and in regard to all;

(JMT): This service shows what you are, it makes men praise God for the way you have come under the gospel of Christ which you confess, and for the generosity of your contributions to themselves and to all;

(WNT): For, by the practical proof of it which you exhibit in this service, you cause God to be

extolled for your fidelity to your professed adherence to the Good News of the Christ, and for the liberality of your contributions for them and for all who are in need, (*Notes: The present participle (literally 'glorifying') in verse 13 seems to be co-ordinate with the present participle (literally 'being enriched') of verse 11, both referring to the Corinthians, while the Christians in Jerusalem who were to receive the gift are named by the emphatically placed 'they' of verse 14. "By;" by no means to be rendered 'for,' or 'on account of.' "Fidelity;" literally 'subjection,' that is, 'holding yourself bound by.' "All who are in need;" literally simply 'all.'*)

II Corinthians 9:14

- (A.V.): And by their prayer for you, which long after you for the exceeding grace of God in you.
- (SNT): and they put up prayer for you, with much love, because of the abundance of the grace of God that is upon you.
- (NNT): while with supplication for you they long after you on account of the exceeding grace of God to you.
- (JMT): they are drawn to you and pray for you, on account of the surpassing grace which God has shown to you.
- (WNT): while they themselves also in supplications on your behalf pour out their longing love towards you because of God's surpassing grace which is resting upon you.

II Corinthians 9:15

- (A.V.): Thanks be unto God for his unspeakable gift.
- (SNT): Thanks be to God for his unspeakable gift.

(NNT): Thanks be to God for his unspeakable gift.

(JMT): Thanks be to God for his unspeakable gift.

(WNT): Thanks be to God for His unspeakably precious gift! (*Notes: "Unspeakably precious," literally 'unspeakable.' "Gift," the brotherly sympathy, generosity, and mutual kindness which were entirely due to the grace of God being in their hearts.—Ed.*)

CHAPTER X.

II Corinthians 10:1

- (A.V.): Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence *am* base among you, but being absent am bold toward you:
- (SNT): Now I, Paul, beseech you, by the mildness and gentleness of the Messiah,—although I am mild towards you when present, but bold towards you when absent !—
- (NNT): Now I Paul myself beseech you by the meekness and gentleness of Christ, I, who present indeed am lowly among you, but am bold toward you when absent;
- (JMT): I appeal to you myself by the gentleness and consideration of Christ—the Paul who is humble enough to your face when he is with you, but outspoken enough when he gets away from you.'
- (WNT): But as for me Paul, I entreat you by the gentleness and self-forgetfulness of Christ—I who when among you have not an imposing personal presence, but when absent am fearlessly outspoken in dealing with you.
- (Comp): Isaiah expressed these characteristics of the Christ in these words: "He shall not cry, nor lift up, nor cause his voice to be heard in the street. (3) A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment into truth." (Isaiah 42:2-3.)

Scholars claim that Paul is alluding to certain accusations made against him by some faction in the Corinthian Church. When the so-called "lost letter" from the Church to Paul is found, as it must be at some period along the line, it will undoubtedly contain much that is only too familiar to us of this later day—problems, factions, schisms; for the human mind, ever laboriously plodding along its limited, fruitless paths, repeats its mistakes until it finally gives way before the demonstration of God's law.

II Corinthians 10:2

- (A.V.): But I beseech *you*, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh.
- (SNT): yet I beseech of you that, when I come, I may not be compelled by the boldness that is in me to be daring, as I estimate it, towards the persons who think we walk according to the flesh.
- (NNT): but I entreat you, that I may not when I am present be bold with that confidence wherewith I think of being bold towards some, who think of us as walking according to the flesh.
- (JMT): I beg of you that when I do come I may not have to speak out and be peremptory; but my mind is made up to tackle certain people who have made up their minds that I move on the low level of the flesh.
- (WNT): I beseech you not to compel me when present to make a bold display of the confidence with

which I reckon I shall show my 'courage' against some who reckon that we are guided by worldly principles.

II Corinthians 10:3

- (A.V.): For though we walk in the flesh, we do not war after the flesh;
- (SNT): For, although we walk in the flesh, our warfare is not after the flesh.
- (NNT): For though we walk in the flesh, we do not war according to the flesh,
- (JMT): I do live in the flesh, but I do not make war as the flesh does;
- (WNT): For, though we are still living in the world, it is no worldly warfare that we are waging.

II Corinthians 10:4

- (A.V.): (For the weapons of our warfare *are* not carnal, but mighty through God to the pulling down of strong holds;)
- (SNT): For the arms of our warfare are not those of the flesh, but those of the power of God; by which we subdue rebellious castles.
- (NNT): (for the weapons of our warfare are not fleshly, but mighty through God to the pulling down of strong holds,)
- (JMT): the weapons of my warfare are not weapons of the flesh, but divinely strong to demolish fortresses—
- (WNT): The weapons with which we fight are not human weapons, but are mighty for God in overthrowing strong fortresses.
- (Comp): This tremendous statement well merits addi-

tional translations. This is Conybeare's version: "For the weapons which I wield are not of fleshly weakness, but mighty in the strength of God to overthrow the strongholds of the adversaries."

The Twentieth Century New Testament reads as follows: "The weapons for our warfare are not earthly, but, under God, are powerful enough to pull down strongholds."

When Jeremiah was called to arouse his generation, he heard these words: "See, I have this day set thee over the nations, and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant." (Jeremiah 1:10.)

In Zechariah, fourth chapter, sixth verse, we read: "Then he answered and spake unto me, saying, This *is* the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts."

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1103, II Cor. 10:4.

II Corinthians 10:5

- (A.V.): Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;
- (SNT): And we demolish imaginations, and every lofty thing that exalteth itself against the

knowledge of God, and subjugate all reasonings to obedience to the Messiah.

(NNT): casting down reasonings, and every high thing that exalteth itself against the knowledge of God, and bringing every purpose into captivity to the obedience of Christ,

(JMT): I demolish theories and any rampart thrown up to resist the knowledge of God, I take every project prisoner to make it obey Christ,

(WNT): For we overthrow arrogant 'reckonings,' and every stronghold that towers high in defiance of the knowledge of God, and we carry off every thought as if into slavery—into subjection to Christ;

(Comp): Conybeare translates this text in this manner: "Thereby can I overthrow the reasonings of the disputer, and pull down the lofty bulwarks which raise themselves against the knowledge of God, and bring every rebellious thought into captivity and subjection to Christ."

The Twentieth Century New Testament translates the verse this way: "We are engaged in confuting arguments and pulling down every barrier raised against the knowledge of God. We are taking captive every hostile thought, to bring it into submission to the Christ,"

In this Psalm we read: "As soon as they hear of me, they shall obey me: the strangers shall submit themselves unto me." (Psalm 18:44.)

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1103, II Cor. 10:5.

II Corinthians 10:6

- (A.V.): And having in a readiness to revenge all disobedience, when your obedience is fulfilled.
- (SNT): And we are prepared, when your obedience shall be complete, to execute judgment on all the disobeying.—
- (NNT): and being in readiness to punish every disobedience, when the measure of your obedience shall be full.
- (JMT): I am prepared to court-martial anyone who remains insubordinate, once your submission is complete.
- (WNT): while we hold ourselves in readiness to punish every act of disobedience, as soon as ever you as a Church have fully shown your obedience. (*Notes: "As a Church," 'You' (in the plural) as opposed to any rebellious individual or faction.*)

II Corinthians 10:7

- (A.V.): Do we look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he *is* Christ's, even so *are* we Christ's.
- (SNT): Do ye look on outward appearances? If any one is confident in himself that he is of the Messiah, let him know, from himself, that as he is of the Messiah, so also are we.
- (NNT): Ye look at the outward appearance. If any

one trusteth to himself that he belongeth to Christ, let him of himself consider this again, that as he belongeth to Christ, so also do we.

(JMT): Look at this obvious fact. So-and-so is perfectly sure he 'belongs to Christ'? Well then, let him understand, on second thoughts, that I 'belong to Christ' as much as he does.

(WNT): Is it outward appearances you look to? If any man is confident as regards himself that he specially belongs to Christ, let him consider again and reflect that just as he belongs to Christ, so also do we.

(Comp): Most Bible scholars believe that Paul in speaking of "outward appearance" was referring to this passage: "But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for *the LORD seeth* not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart." (I Samuel 16:7.)

II Corinthians 10:8

(A.V.): For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed:

(SNT): For if I should glory somewhat more, in the authority which our Lord hath given me, I should not be ashamed; for he gave it to us for your edification, and not for your destruction.

(NNT): For even if I should boast still more highly of our authority, which the Lord gave us for

building you up, and not pulling you down, I should not be put to shame;

(JMT): Even supposing I were to boast somewhat freely of my authority (and the Lord gave it to me for building you up, not for demolishing you), I would feel quite justified.

(WNT): If, however, I were to boast more loudly of our Apostolic authority, which the Lord has given us that we may build you up, not pull you down, I should have reason to feel ashamed.
(Notes: "*Apostolic authority*;" literally simply '*authority*.' "*Pull you down*;" or '*overthrow you*,' as in verse 4.)

II Corinthians 10:9

(A.V.): That I may not seem as if I would terrify you by letters.

(SNT): But I forbear, lest I should be thought to terrify you terribly, by my epistles.

(NNT): that I may not seem as if I would terrify you by my letters.

(JMT): But I am not going to seem as if I were 'over-awing you with a letter,' so to speak.

(WNT): Let it not seem as if I wanted to frighten you by my letters.

II Corinthians 10:10

(A.V.): For *his* letters, say they, *are* weighty and powerful; but *his* bodily presence *is* weak, and *his* speech contemptible.

(SNT): For there are some who say, (His) epistles are weighty and forcible, but his bodily presence is weak, and his speech contemptible.

(NNT): For his letters, saith one, are weighty and

strong; but his bodily presence is weak, and his speech contemptible.

(JMT): My opponent says, 'Paul's letters are weighty and telling, but his personality is weak and his delivery is beneath contempt.'

(WNT): For they say "His letters are authoritative and forcible, but his personal presence is unimpressive, and as for eloquence, he has none."

II Corinthians 10:11

(A.V.): Let such an one think this, that, such as we are in word by letters when we are absent, such *will we be* also in deed when we are present.

(SNT): But let him who saith so, consider this, that such as we are in our epistolary discourse, when absent, such also are we in action, when present.

(NNT): Let such a one count upon this, that such as we are in word by letters when absent, such will we be also in deed when present.

(JMT): Let him understand that I will act when I arrive, as forcibly as I express myself by letter when I am absent.

(WNT): Let such people take this into their reckoning, that whatever we are in word by our letters when absent, the same are we also in act when present.

II Corinthians 10:12

(A.V.): For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise.

- (SNT): For we dare not value, or compare ourselves, with those who vaunt: but they, because they compare themselves with themselves, are not wise.
- (NNT): For we do not venture to reckon ourselves among, or compare ourselves with, some of those who commend themselves; but they measuring themselves among themselves, and comparing themselves with themselves, are not wise.
- (JMT): I do not venture to class myself or to compare myself with certain exalted individuals! They belong to the class of self-praisers; while I limit myself to my own sphere,
- (WNT): For we have not the 'courage' to rank ourselves among, or compare ourselves with, certain persons distinguished by their self-commendation. Yet they are not wise, measuring themselves, as they do, and by one another and comparing themselves with one another.
- (Comp): It was Solomon who declared: "Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips." (Proverbs 27.2.)

II Corinthians 10:13

- (A.V.): But we will not boast of things without *our* measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you.
- (SNT): But we will not glory beyond our measure, but within the measure of the limits which God hath imparted to us, that we should reach as far as you.

- (NNT): But we will not boast of things that are without our measure, but according to the measure of the line which God allotted us,—a measure to reach even to you.
- (JMT): I compare myself with my own standard, and so my boasting never goes beyond the limit—it is determined by the limits of the sphere marked out for me by God.
- (WNT): We, however, will not exceed due limits in our boasting, but will keep within the limits of the sphere which God has assigned to us as a limit, which reaches even to you.

II Corinthians 10:14

- (A.V.): For we stretch not ourselves beyond *our measure*, as though we reached not unto you: for we are come as far as to you also in preaching the gospel of Christ:
- (SNT): For we do not stretch ourselves, as if not reaching to you; for we do reach as far as you in the annunciation of the Messiah.
- (NNT): For we do not stretch ourselves beyond our measure, as though we reached not to you; (for as far as even to you did we come, in the gospel of Christ;)
- (JMT): That sphere stretches to include yourselves; I am not overstepping the limit, as if you lay beyond my sphere; I was the very first to reach you with gospel of Christ.
- (WNT): For there is no undue stretch of authority on our part, as though it did not extend to you. We pressed on even to Corinth, and were the

first to proclaim to you the Good News of the Christ.

II Corinthians 10:15

- (A.V.): Not boasting of things without *our* measure, *that is*, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly,
- (SNT): And we do not glory beyond our measure, in the toil of others: but we have the hope, that when your faith shall mature, we shall be magnified by you, as (being within) our measure;
- (NNT): not boasting of things that are without measure, in other men's labors, but having hope, when your faith is increased, that our line will through you be still further extended,
- (JMT): I do not boast beyond my limits in a sphere where other men have done the work; my hope rather is that the growth of your faith will allow me to enlarge the range of my appointed sphere
- (WNT): We do not exceed our due limits, and take credit for other men's labours; but we entertain the hope that, as your faith grows, we shall gain promotion among you—still keeping within our own sphere—promotion to a larger field of labour,

II Corinthians 10:16

- (A.V.): To preach the gospel in the *regions* beyond you, *and* not to boast in another man's line of things made ready to our hand.
- (SNT): and that we shall so abound also, as to make

announcements beyond you. It is not in the measure of others, (and) in things ready prepared, that we will glory.

(NNT): so that we may preach the gospel in the regions beyond you; not boasting, in another's line, of things made ready to our hand.

(JMT): and preach the gospel in the lands that lie beyond you, instead of boasting within another's province over work that is already done.

(WNT): and shall tell the Good News in the districts beyond you, not boasting in another man's sphere about work already done by him.

II Corinthians 10:17

(A.V.): But he that glorieth, let him glory in the Lord.

(SNT): But let him that will glory, glory in the Lord.

(NNT): But "he that boasteth, let him boast in the Lord."

(JMT): However, *let him who boasts boast of the Lord;*

(WNT): But "WHOEVER BOASTS, LET HIS BOAST BE IN THE LORD".

(Comp): Paul is quoting from Jeremiah, ninth chapter, twenty-fourth verse: "But let him that glorieth glory in this, that he understandeth and knoweth me, that I *am* the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these *things* I delight, saith the LORD."

II Corinthians 10:18

(A.V.): For not he that commendeth himself is approved, but whom the Lord commendeth.

- (SNT): For not he who praiseth himself, is approved; but he whom the Lord praiseth.
- (NNT): For not he that commendeth himself is approved, but he whom the Lord commendeth.
- (JMT): for it is not the self-praiser with his own recommendations who is accepted, it is the man whom the Lord recommends.
- (WNT): For it is not the man that commends himself who is really approved, but he whom the Lord commends.

CHAPTER XI.

II Corinthians 11:1

- (A.V.): Would to God ye could bear with me a little in *my* folly: and indeed bear with me.
- (SNT): I would that ye could bear with me a little, that I might talk foolishly: and indeed, bear ye with me.
- (NNT): Would that ye could bear with me in a little folly! and indeed ye do bear with me.
- (JMT): I wish you would put up with a little 'folly' from me. Do put up with me,
- (WNT): I wish you could have borne with a little foolish boasting on my part. Nay, do bear with me. (*Notes: "Foolish boasting;" literally 'folly.'*)

II Corinthians 11:2

- (A.V.): For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present *you* as a chaste virgin to Christ.
- (SNT): For I am jealous over you, with a godly jealousy: for I have espoused you to a husband as a chaste virgin, whom I would present to the Messiah.
- (NNT): For I am jealous over you with a godly jealousy; for I espoused you to one husband, to present you as a pure virgin to Christ;
- (JMT): for I feel a divine jealousy on your behalf; I betrothed you as a chaste maiden to present you to your husband Christ,

(WNT): I am jealous over you with God's own jealousy. For I have betrothed you to Christ to present you to Him like a faithful bride to her one husband.

(Comp): Hosea's thought quite parallels Paul's in this verse: "And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies: (20) I will even betroth thee unto me in faithfulness; and thou shalt know the LORD." (Hosea 2:19-20.)

II Corinthians 11:3

(A.V.): But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

(SNT): But I fear, lest, as the serpent beguiled Eve by his craftiness, so your minds should be corrupted from simplicity towards the Messiah.

(NNT): but I fear, lest by any means, as the serpent beguiled Eve by his subtlety, so your minds should be corrupted from single-heartedness toward Christ.

(JMT): but I am afraid of your thoughts getting seduced from a single devotion to Christ, just as *the serpent beguiled* Eve with his cunning.

(WNT): But I am afraid that, as the serpent in his craftiness deceived Eve, so your minds may be led astray from their single-heartedness and their fidelity to Christ.

(Comp): Paul's reference to Eve is found in Genesis, third chapter, verses one to six: "Now the serpent was more subtle than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? (2) And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: (3) But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. (4) And the serpent said unto the woman, Ye shall not surely die: (5) For God doth know that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil. (6) And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat; and gave also unto her husband with her, and he did eat."

II Corinthians 11:4

- (A.V.): For if he that cometh preacheth another Jesus, whom we have not preached, or *if* ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with *him*.
- (SNT): For if he that cometh to you, had proclaimed to you another Jesus, whom we have not proclaimed; or if ye had received another Spirit, which ye have not received; or another gos-

pel, which ye have not accepted; ye might well have given assent.

(NNT): For if he that cometh preacheth another Jesus, whom we did not preach, or if ye receive another spirit, which ye did not receive, or another gospel, which ye did not accept, well might ye bear with it.

(JMT): You put up with it all right, when some interloper preaches a second Jesus (not the Jesus I preached), or when you are treated to a Spirit different from the Spirit you once received, and to a different gospel from what I gave you!

(WNT): If indeed some visitor is proclaiming among you another Jesus whom we did not proclaim, or if you are receiving a Spirit different from the One you have already received or a Good News different from that which you have already welcomed, your toleration is admirable! *(Notes: "Some visitor is proclaiming among you;" literally 'he who comes is proclaiming.')*

II Corinthians 11:5

(A.V.): For I suppose I was not a whit behind the very chiefest apostles.

(SNT): For, I suppose, I came not short of those legates who most excel.

(NNT): For I suppose that I am in no respect behind the very foremost apostles.

(JMT): Why not put up with me? I hold I am not one whit inferior to these precious 'apostles' !

(WNT): Why, I reckon myself in no respect inferior to those superlatively great Apostles.

II Corinthians 11:6

- (A.V.): But though I *be* rude in speech, yet not in knowledge; but we have been thoroughly made manifest among you in all things.
- (SNT): For, though I be rude in speech, yet not in knowledge; but in all things we have been manifest among you.
- (NNT): And though I am rude in speech, yet I am not in knowledge; but this did we in every respect manifest to you in all things.
- (JMT): I am no speaker, perhaps, but knowledge I do possess; I never failed to make myself intelligible to you.
- (WNT): And if in the matter of speech I am no orator, yet in knowledge I am not deficient. Nay, we have in every way made that fully evident to you. (*Notes: "Fully;" the Greek phrase (en panti) so rendered occurs no fewer than ten times in this Letter. It does not always mean 'in everything,' but is often simply adverbial like our 'altogether,' 'exceedingly,' adding emphasis to the verb or adjective that it qualifies.*)
- (Comp): The original term translated here as "rude" conveyed the sense of one not a professional speaker—an orator not trained in the Greek schools.

II Corinthians 11:7

- (A.V.): Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely?
- (SNT): Did I indeed commit an offence, by humbling myself that ye might be exalted? and by proclaiming the gospel of God to you gratis?

- (NNT): Did I commit an offence in abasing myself that ye might be exalted, because I preached to you the gospel of God without charge?
- (JMT): But perhaps I did wrong in taking a humble place that you might have a high one—I mean, in preaching the gospel of God to you for nothing!
- (WNT): Is it a sin that I abased myself in order for you to be exalted, in that I proclaimed God's Good News to you without fee or reward?
- (Comp): Paul is making reference to his having turned to the work of tent-making in order to support himself. Dreading the charge of commercializing his calling, in the midst as he was of those so obsessed with the money-lust, he sought to preach and practise without any remuneration—this his work as tent-maker enabled him to do.

II Corinthians 11:8

- (A.V.): I robbed other churches, taking wages of them, to do you service.
- (SNT): And I robbed other churches, and I took pay (of them) for ministering to you.
- (NNT): I robbed other churches, taking wages of them, in order to do you service;
- (JMT): I made a levy on other churches, I took pay from them so as to minister to you;
- (WNT): Other Churches I robbed, receiving pay from them in order to do you service.

II Corinthians 11:9

- (A.V.): And when I was present with you, and wanted, I was chargeable to no man: for that which

was lacking to me, the brethren which came from Macedonia supplied: and in all *things* I have kept myself from being burdensome unto you, and so will I keep *myself*.

(SNT): And when I came among you and was needy, I was burdensome to none of you; for the brethren who came from Macedonia, supplied my wants: and in all things I kept myself,—and I will keep myself, from being burdensome to you.

(NNT): and when I was present with you, and in want, I was a charge to no one; (for the brethren, when they came from Macedonia, supplied my wants;) and in every thing I kept myself and will keep myself from being burdensome to you.

(JMT): even when I ran short, during my stay with you, I was no encumbrance to anybody, for the brothers who came from Macedonia supplied my wants. Thus I kept myself, as I intend to keep myself, from being a burden to you in any way.

(WNT): And when I was with you and my resources failed, there was no one to whom I became a burden—for the brethren when they came from Macedonia fully supplied my wants—and I kept myself from being in the least a burden to you, and will do so still.

II Corinthians 11:10

(A.V.): As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia.

(SNT): As the truth of the Messiah is in me, this

glorying shall not be made vain as to me in the regions of Achaia.

(NNT): As the truth of Christ is in me, this boasting shall not be stopped in regard to me in the regions of Achaia.

(JMT): By the truth of Christ within me, I am going to make this my pride and boast unchecked throughout the regions of Achaia!

(WNT): Christ knows that it is true when I say that I will not be stopped from boasting of this anywhere in Greece.

II Corinthians 11:11

(A.V.): Wherefore? because I love you not? God knoweth.

(SNT): Why? Because I do not love you? God knoweth.

(NNT): Wherefore? Because I love you not? God knoweth!

(JMT): Why? Because I do not love? God knows I do.

(WNT): And why? Because I do not love you? God knows that I do.

II Corinthians 11:12

(A.V.): But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we.

(SNT): But what I do, that also I will do; that I may cut off occasion, from them who seek occasion: so that in the thing wherein they glory, they may be found even as we.

- (NNT): But what I do, that I will continue to do, that I may cut off occasion from those who wish for an occasion, in order that in the matter of which they boast they may be found even as we.
- (JMT): No, I intend to go on as I am doing, in order to checkmate those who would fain make out that in the apostolate of which they boast they work on the same terms as I do.
- (WNT): But I will persist in the same line of conduct in order to cut the ground from under the feet of those who desire an opportunity of getting themselves recognized as being on a level with us in the matters about which they boast.

II Corinthians 11:13

- (A.V.): For such *are* false apostles, deceitful workers, transforming themselves into the apostles of Christ.
- (SNT): For they are false legates, crafty workers, and feign themselves to be legates of the Messiah.
- (NNT): For such are false apostles, deceitful workmen, transforming themselves into apostles of Christ.
- (JMT): 'Apostles'? They are spurious apostles, false workmen—they are masquerading as 'apostles of Christ.'
- (WNT): For men of this stamp are sham apostles, dishonest workmen, assuming the garb of Apostles of Christ.

II Corinthians 11:14

- (A.V.): And no marvel; for Satan himself is transformed into an angel of light.
- (SNT): And in this there is nothing strange. For if Satan feigneth himself an angel of light,
- (NNT): And no wonder; for even Satan transformeth himself into an angel of light.
- (JMT): No wonder they do, for Satan himself masquerades as an angel of light.
- (WNT): And no wonder. Satan, their master, can disguise himself as an angel of light. (*Notes: "Satan, their master;" literally 'Satan himself.'*)

II Corinthians 11:15

- (A.V.): Therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.
- (SNT): it is no great thing if his ministers feign themselves ministers of righteousness; whose end shall be according to their works.
- (NNT): It is no great thing, then, if his ministers also transform themselves as ministers of righteousness; whose end shall be according to their works.
- (JMT): So it is no surprise if his ministers also masquerade as ministers of righteousness. Their doom will answer to their deeds.
- (WNT): It is therefore no great thing for his servants also to disguise themselves as servants of righteousness. Their end will be in accordance with their actions.

II Corinthians 11:16

- (A.V.): I say again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little.
- (SNT): Again I say, let no one think of me, as being a fool: or if otherwise, receive me as a fool, that I may glory a little.
- (NNT): I say again, let no one suppose me a fool; if otherwise, yet even as a fool receive me, that I too may boast myself a little.
- (JMT): I repeat, no one is to think me a fool; but even so, pray bear with me, fool as I am, that I may have my little boast as well as others !
- (WNT): To return to what I was saying. Let no one suppose that I am foolish. Or if you must, at any rate make allowance for me as being foolish, in order that I, as well as they, may boast a little. (*Notes: "Foolish;" that is 'out of my senses.'*)

II Corinthians 11:17

- (A.V.): That which I speak, I speak *it* not after the Lord, but as it were foolishly, in this confidence of boasting.
- (SNT): What I am (now) saying, I say not in our Lord, but as in folly, in this matter of glorying.
- (NNT): What I speak, I speak not after the Lord, but as it were in folly, in this confidence of boasting.
- (JMT): (What I am now going to say is not inspired by the Lord: I am in the role of a 'fool,' now, on this business of boasting.

(WNT): What I am now saying, I do not say by the Lord's command, but as a fool in his folly might, in this reckless boasting.

II Corinthians 11:18

(A.V.): Seeing that many glory after the flesh, I will glory also.

(SNT): Because many glory after the flesh, I also will glory.

(NNT): Seeing that many boast after the flesh, I will boast also.

(JMT): Since many boast on the score of the flesh, I will do the same.)

(WNT): Since many boast for merely human reasons, I too will boast.

II Corinthians 11:19

(A.V.): For ye suffer fools gladly, seeing ye *yourselves* are wise.

(SNT): For ye hear with indulgence them who lack reason, seeing ye are wise.

(NNT): For ye bear with fools gladly, seeing ye yourselves are wise;

(JMT): You put up with fools so readily, you who know so much !

(WNT): Wise as you yourselves are, you find pleasure in tolerating fools.

II Corinthians 11:20

(A.V.): For ye suffer, if a man bring you into bondage, if a man devour *you*, if a man take *of you*, if a man exalt himself, if a man smite you on the face.

(SNT): And we give ear to him, who putteth you in

bondage; and to him, who devoureth you; and to him, who taketh from you; and to him, who exalteth himself over you; and to him, who smiteth you in the face.

(NNT): for ye bear with it, if one brings you into bondage, if one devours you, if one takes from you, if one exalts himself, if one smites you on the face.

(JMT): You put up with a man who assumes control of your souls, with a man who spends your money, with a man who dupes you, with a man who gives himself airs, with a man who flies in your face.

(WNT): For you tolerate it, if any one enslaves you, lives at your expense, makes off with your property, gives himself airs, or strikes you on the face. (*Notes: "Strikes etc.;" if this were meant to be understood literally, as Stanley supposes, we should probably, but not certainly, have had 'faces' in the plural.*)

II Corinthians 11:21

(A.V.): I speak as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold, (I speak foolishly,) I am bold also.

(SNT): I speak as if under contempt: I speak as if we were impotent, through deficiency of understanding; that in whatever thing any one is presuming, I also am presuming.

(NNT): I say it to my reproach, that we were weak; but in whatever any one is bold, (I speak in folly,) I am bold also.

(JMT): I am quite ashamed to say I was not equal to that sort of thing! But let them vaunt as

they please, I am equal to them (mind, this is the role of a fool !).

- (WNT): I use the language of self-disparagement, as though I were admitting our own feebleness. Yet for whatever reason any one is 'courageous'—I speak in mere folly—I also am courageous.

II Corinthians 11:22

- (A.V.): Are they Hebrews? so *am I*. Are they Israelites? so *am I*. Are they the seed of Abraham? so *am I*.
- (SNT): If they are Hebrews, so I also: or if they are Israelites, I also. If they are the seed of Abraham, I also.
- (NNT): Are they Hebrews? So am I. Are they Israelites? So am I. Are they Abraham's offspring? So am I.
- (JMT): Are they Hebrews? so am I. Israelites? so am I. Descended from Abraham? So am I.
- (WNT): Are they Hebrews? So am I. Are they Israelites? So am I. Are they descendants of Abraham? So am I.

II Corinthians 11:23

- (A.V.): Are they ministers of Christ? (I speak as a fool) I *am* more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.
- (SNT): If they are ministers of the Messiah, (in defect of understanding, I say it,) I am superior to them: in toils more than they, in stripes more than they, in bonds more than they, in deaths many times.

- (NNT): Are they ministers of Christ? (I speak as beside myself,) I am more; in labors more abundantly, in stripes above measure, in prisons more frequently, in deaths often;
- (JMT): Ministers of Christ? yes perhaps, but not as much as I am (I am mad to talk like this !), with all my labours, with all my lashes, with all my time in prison—a record longer far than theirs. I have been often at the point of death;
- (WNT): Are they servants of Christ? (I speak as if I were out of my mind.) Much more am I His servant; serving Him more thoroughly than they by my labours, and more thoroughly also by my imprisonments, by excessively cruel floggings, and with risk of life many a time.

II Corinthians 11:24

- (A.V.): Of the Jews five times received I forty *stripes* save one.
- (SNT): By the Jews, five times was I scourged, each time with forty stripes save one.
- (NNT): of the Jews five times I received forty stripes save one;
- (JMT): five times have I got forty lashes (all but one) from the Jews,
- (WNT): From the Jews I five times have received forty lashes all but one.
- (Comp): During these “official” floggings it was the rule among the Jews to read these passages from the Scriptures: “If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear

this glorious and fearful name, THE LORD THY GOD; (59) Then the LORD will make thy plagues wonderful, and the plagues of thy seed, *even* great plagues, and of long continuance, and sore sicknesses, and of long continuance." (Deuteronomy 28:58-59.) At the close of the scene, the seventy-eighth Psalm, thirty-eighth verse was read: "But he *being* full of compassion, forgave *their* iniquity, and destroyed *them* not: yea, many a time turned he his anger away, and did not stir up all his wrath:"

II Corinthians 11:25

- (A.V.): Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;
- (SNT): Three times was I beaten with rods: at one time I was stoned: three times I was in shipwreck, by day and by night; I have been in the sea, without a ship.
- (NNT): thrice I was beaten with rods, once I was stoned, thrice I suffered shipwreck, a night and a day I have spent in the deep;
- (JMT): three times I have been beaten by the Romans, once pelted with stones, three times shipwrecked, adrift at sea for a whole night and day;
- (WNT): Three times I have been beaten with Roman rods, once I have been stoned, three times I have been shipwrecked, once for full four and twenty hours I was floating on the open sea.

II Corinthians 11:26

- (A.V.): *In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren;*
- (SNT): In journeyings many, in perils by rivers, in peril by robbers, in peril from my kindred, in peril from Gentiles: I have been in peril in cities; I have been in peril in the desert, in peril in the sea, in peril from false brethren.
- (NNT): by journeyings often; by perils of rivers, by perils of robbers, by perils from my countrymen, by perils from the heathen, by perils in the city, by perils in the wilderness, by perils in the sea, by perils among false brethren;
- (JMT): I have been often on my travels, I have been in danger from rivers and robbers, in danger from Jews and Gentiles, through dangers of town and of desert, through dangers on the sea, through dangers among false brothers—
- (WNT): I have served Him by frequent travelling, amid dangers in crossing rivers, dangers from robbers; dangers from my own countrymen, dangers from the Gentiles; dangers in the city, dangers in the Desert, dangers by sea, dangers from spies in our midst;

II Corinthians 11:27

- (A.V.): In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.
- (SNT): In toil and weariness, in much watching, in

hunger and thirst, in much fasting, in cold and nakedness:

(NNT): by weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

(JMT): through labour and hardship, through many a sleepless night, through hunger and thirst, starving many a time, cold and ill-clad, and all the rest of it.

(WNT): with labour and toil, with many a sleepless night, in hunger and thirst, in frequent fastings, in cold, and with insufficient clothing.

II Corinthians 11:28

(A.V.): Besides those things that are without, that which cometh upon me daily, the care of all the churches.

(SNT): besides many other things, and the thronging around me every day, and my anxiety for all the churches.

(NNT): Besides the other troubles, there is that which presseth upon me daily, the anxiety for all the churches.

(JMT): And then there is the pressing business of each day, the care of all the churches.

(WNT): And besides other things, which I pass over, there is that which presses on me daily—my anxiety for all the Churches.

II Corinthians 11:29

(A.V.): Who is weak, and I am not weak? who is offended, and I burn not?

(SNT): Who becometh weak, and I become not weak? Who is stumbled, and I burn not?

- (NNT): Who is weak, and I am not weak? who is in danger of stumbling, and I do not burn?
- (JMT): Who is weak, and I do not feel his weakness? Whose faith is hurt, and I am not aglow with indignation?
- (WNT): Who is weak, and I am not weak? Who is led astray into sin, and I am not aflame with indignation? (Notes: "*Led astray into sin*," literally '*tripped up*.')
- (Comp): These words ring like those of David who said: "But as for me, when they were sick, my clothing *was* sackcloth: I humbled my soul with fasting; and my prayer returned into mine own bosom. (14) I behaved myself as though *he had been* my friend *or* brother: I bowed down heavily, as one that mourneth *for his* mother." (Psalm 35:13-14.)

II Corinthians 11:30

- (A.V.): If I must needs glory, I will glory of the things which concern mine infirmities.
- (SNT): If I must glory, I will glory in my infirmities.
- (NNT): If I must boast, I will boast of the things which belong to my weakness.
- (JMT): If there is to be any boasting, I will boast of what I am weak enough to suffer!
- (WNT): If boast I must, it shall be of things which display my weakness.

II Corinthians 11:31

- (A.V.): The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

- (SNT): God, the Father of our Lord Jesus the Messiah, blessed for ever and ever,—he knoweth that I lie not.
- (NNT): The God and Father of the Lord Jesus, who is blessed for evermore, knoweth that I am not lying.
- (JMT): The God and Father of the Lord Jesus, He who is blessed for ever, He knows I am telling the truth !
- (WNT): The God and Father of our Lord Jesus Christ —He who is blessed throughout the Ages— knows that I am speaking the truth.

II Corinthians 11:32

- (A.V.): In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me:
- (SNT): At Damascus, the commander of the army of Aretas the king, guarded the city of the Damascenes, to seize me.
- (NNT): In Damascus the governor under Aretas the king kept guard over the city of the Damascenes, in order to apprehend me;
- (JMT): (At Damascus the ethnarch of king Aretas had patrols out in the city of Damascenes to arrest me,
- (WNT): In Damascus the governor under King Aretas kept guards at the gates of the city in order to apprehend me,
- (Comp): Aretas, the Fourth, was King of Arabia from 9 B.C. to A.D. 40. He had a daughter who married Herod, later to be divorced by him for Herodias. Josephus mentions his lack of

tact and his rash character. Paul's success in his territory aroused the ire of Aretas and he easily became a tool in the hands of the Jews to prosecute Paul. His attempt to bring him to trial was unsuccessful. The question has never been settled as to how Aretas became "overlord" of Damascus.

II Corinthians 11:33

- (A.V.): And through a window in a basket was I let down by the wall, and escaped his hands.
- (SNT): And from a window, in a basket, they let me down from the wall, and I escaped from his hands.
- (NNT): and through a window I was let down in a basket by the wall, and escaped his hands.
- (JMT): (but I was lowered in a basket from a loophole in the wall, and so managed to escape his clutches.)
- (WNT): but through an opening in the wall I was let down in a basket, and so escaped his hands.
(Notes: "Opening;" or 'window.')

CHAPTER XII.

II Corinthians 12:1

- (A.V.): It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.
- (SNT): Glorifying must be, but it is not profitable: so I proceed to visions and revelations of our Lord.
- (NNT): It is indeed not expedient for me to boast; I will come to visions and revelations of the Lord.
- (JMT): There is nothing to be gained by this sort of thing, but as I am obliged to boast, I will go on to visions and revelations of the Lord.
- (WNT): I am compelled to boast. It is not a profitable employment, but I will proceed to visions and revelations granted me by the Lord. (*Notes: "Granted me by," literally simply 'of.'*)
- (Comp): God's words to Moses, Miriam and Aaron on the occasion of a certain sedition among the Israelites, seem pertinent: "And he said, Hear now my words: If there be a prophet among you, *I* the LORD will make myself known unto him in a vision, *and* will speak unto him in a dream." (Numbers 12:6.)

II Corinthians 12:2

- (A.V.): I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God

knoweth;) such an one caught up to the third heaven.

(SNT): I knew a man in the Messiah fourteen years ago, (but whether in a body, or whether out of a body, I know not; God knoweth;) who was caught up to the third (region) of heaven.

(NNT): I know a man in Christ, fourteen years ago,—whether in the body, I know not, or whether out of the body, I know not; God knoweth,—such a one caught up even to the third heaven.

(JMT): I know a man in Christ who fourteen years ago was caught up to the third heaven. In the body or out of the body? That I do not know: God knows.

(WNT): I know a Christian man who fourteen years ago—whether in the body I do not know, or out of the body I do not know; God knows—was caught up (this man of whom I am speaking) even to the highest heaven.

(Comp): Forcibly to drive home the spiritual heights of John's exalted vision, Paul here makes use of a traditional belief among the Jews regarding the heavens. This belief held that there were three heavens: the first was the region of the air; the second, the region of the stars; and the third, the region beyond the stars, space,—to which human vision could never ascend.

II Corinthians 12:3

(A.V.): And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)

- (SNT): And I knew this same man; (but whether in a body, or out of a body, I know not; God knoweth;)
- (NNT): And I know such a man,—whether in the body, or without the body, I know not; God knoweth,—
- (JMT): I simply know that in the body or out of the body (God knows which)
- (WNT): And I know that this man—whether in the body or apart from the body I do not know; God knows—

II Corinthians 12:4

- (A.V.): How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.
- (SNT): and he was caught up to Paradise, and heard ineffable words, which it is not permitted a man to utter.
- (NNT): that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.
- (JMT): this man was caught up to paradise and heard sacred secrets which no human lips can repeat.
- (WNT): was caught up into Paradise and heard unspeakable things which no human being is permitted to repeat.

II Corinthians 12:5

- (A.V.): Of such an one will I glory: yet of myself I will not glory, but in mine infirmities.
- (SNT): Of him I will glory: but of myself I will not glory, except in my infirmities.

- (NNT): Of such a one I will boast; but of myself I will not boast, except in my infirmities.
- (JMT): Of an experience like that I am prepared to boast, but not of myself personally—not except as regards my weaknesses.
- (WNT): Of such a one I will boast; but of myself I will not boast, except in my weaknesses.

II Corinthians 12:6

- (A.V.): For though I would desire to glory, I shall not be a fool; for I will say the truth; but *now* I forbear, lest any man should think of me above that which he seeth me *to be*, or *that* he heareth of me.
- (SNT): Yet if I were disposed to glory, I should not be without reason; for I declare the truth. But I refrain, lest any one should think of me, beyond what he seeth in me and heareth from me.
- (NNT): For if I should desire to boast, I should not be a fool; for I should say the truth; but I forbear, lest any one should think of me above what he seeth me to be, or what he heareth from me.
- (JMT): (If I did care to boast of other things, I would be no 'fool,' for I would have a true tale to tell; however, I abstain from that—I want no one to take me for more than he can see in me or make out from me.)
- (WNT): If however I should choose to boast, I should not be a fool for so doing, for I should be speaking the truth. But I forbear, lest any one should be led to estimate me more highly than

what his own eyes attest, or more highly than what he hears from my lips.

(Comp): Rotherham's translation throws additional light on this text: "Although in fact < if I should wish to boast > I shall not be foolish, for | the truth | would I speak; But I forbear lest any one | unto me | should reckon above what he beholdeth me [to be] or heareth from me,— || Even by the exceeding greatness of the revelations || .

II Corinthians 12:7

(A.V.): And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

(SNT): And, that I might not be uplifted by the excellency of the revelations, there was imparted to me a thorn in my flesh, the angel of Satan, to buffet me, that I might not be uplifted.

(NNT): And that I might not be too much lifted up by the abundance of the revelations, there was given to me a thorn in the flesh, a messenger of Satan, to buffet me, that I might not be too much lifted up.

(JMT): My wealth of visions might have puffed me up, so I was given a thorn in the flesh, an angel of Satan to rack me and keep me from being puffed up;

(WNT): And judging by the stupendous grandeur of the revelations—therefore lest I should be over-elated there has been sent to me, like the

agony of impalement, Satan's angel dealing blow after blow, lest I should be over-elated.

(Comp): Ezekiel's words are reassuring: "And there shall be no more a pricking brier unto the house of Israel, nor *any* grieving thorn of all *that are* round about them, that despised them; and they shall know that I *am* the Lord God." (Ezekiel 28:24.)

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1103, II Cor. 12:7.

II Corinthians 12:8

(A.V.): For this thing I besought the Lord thrice, that it might depart from me.

(SNT): Respecting this, I thrice besought my Lord, that it might depart from me.

(NNT): In respect to this I besought the Lord thrice, that it might depart from me;

(JMT): three times over I prayed the Lord to make it leave me,

(WNT): As for this, three times have I besought the Lord to rid me of him;

(Comp): There was an old established practice of praying three times for any help that was needed. It was mentioned first by David, and later by Daniel: "Evening, and morning, and at noon, will I pray, and cry aloud; and he shall hear my voice." (Psalm 55:17.) "Now when Daniel knew that the writing was signed, he went into his house: and his windows being open in his chamber toward Jerusalem, he

kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." (Daniel 6:10.) We find in Matthew, twenty-sixth chapter, forty-fourth verse, that our Master also prayed three times for guidance: "And he left them, and went away again, and prayed the third time, saying the same words."

II Corinthians 12:9

- (A.V.): And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.
- (SNT): And he said to me, My grace is sufficient for thee; for my power is perfected in weakness. Gladly, therefore, will I glory in my infirmities, that the power of the Messiah may rest upon me.
- (NNT): and he said to me, My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly therefore will I rather boast in my weaknesses, that the strength of Christ may abide upon me.
- (JMT): but he told me, "It is enough for you to have my grace: it is in weakness that (my) power is fully felt." So I am proud to boast of all my weakness, and thus to have the power of Christ resting on my life.
- (WNT): but His reply has been, "My grace suffices for you, for power matures in weakness." Most gladly therefore will I boast of my infirmities

rather than complain of them—in order that Christ's power may overshadow me. (*Notes: "Power;" both the A. V. and the R. V. insert 'my.' But so important a word could hardly have been omitted here in the Greek, if such were the true meaning of the sentence.*)

- (Comp): Rotherham translates this text as follows:
 "And at once he said unto me— | Sufficient
 for thee | is my favour, For || my power ||
 | in weakness | is made complete. || Most
 gladly || therefore will I rather boast in my
 weakness, That the power of Christ may
 spread a tent over me."

II Corinthians 12:10

- (A.V.): Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.
- (SNT): Therefore I have pleasure in infirmities, in reproach, in afflictions, in persecutions, in distresses, which are for the Messiah's sake: for when I am weak, then am I strong.
- (NNT): Therefore I take pleasure in weaknesses, in reproaches, in necessities, in persecutions, in distresses in behalf of Christ; for when I am weak, then am I strong.
- (JMT): It makes me satisfied, for Christ's sake, with weakness, insults, trouble, persecution, and calamity; for I am strong just when I am weak.
- (WNT): In fact I take pleasure in infirmities, in the bearing of insults, in distress, in persecutions,

in grievous difficulties—for Christ's sake; for when I am weak, then I am strong.

- (Comp): See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1103, II Cor. 12:10.

II Corinthians 12:11

- (A.V.): I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing.
- (SNT): Behold, I have become foolish in my glorying, for ye compelled me. For ye ought to bear witness for me; because I was inferior in nothing to those legates who most excel, although I was nothing.
- (NNT): I have become a fool; it is ye that compelled me. For I ought to have been commended by you; for in nothing was I behind the very foremost apostles, though I am nothing.
- (JMT): Now this is playing the fool ! But you forced me to it, instead of coming forward yourselves and vouching for me. That was what I deserved; for, 'nobody' as I am, I am not one whit inferior to these precious 'apostles.'
- (WNT): It is foolish of me to write all this, but you have compelled me to do so. Why, you ought to have been my vindicators; for in no respect have I been inferior to these superlatively great Apostles, even though in myself I am nothing.

II Corinthians 12:12

- (A.V.): Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.
- (SNT): I wrought among you the signs of the legates, with all patience; and in prodigies, and in wonders, and in mighty deeds.
- (NNT): Truly the signs of an apostle were wrought among you with all endurance, by signs, and wonders, and mighty deeds.
- (JMT): You had all the miracles that mark an apostle done for you fully and patiently—miracles, wonders, and deeds of power.
- (WNT): The signs that characterize the true Apostle have been done among you, accompanied by unwearied fortitude, and by tokens and marvels and displays of power.

II Corinthians 12:13

- (A.V.): For what is it wherein you were inferior to other churches, except *it be* that I myself was not burdensome to you? forgive me this wrong.
- (SNT): For in what fell ye short of the other churches, except in this, that I was not burdensome to you? Forgive me this fault.
- (NNT): For what is there in which ye were at disadvantage when compared with other churches, except that I myself was not a charge to you? Forgive me this wrong.
- (JMT): Where were you inferior to the rest of the churches?—unless in this, that your apostle

did not choose to make himself a burden to you. Pray pardon me this terrible wrong.

(WNT): In what respect, therefore, have you been worse dealt with than other Churches, except that I myself never hung as a dead weight upon you? Forgive the injustice I thus did you ! (*Notes: "A dead weight;" literally 'a stupefying weight.' So in 11:9. In the N. T. the word is only found in these three passages.*)

II Corinthians 12:14

(A.V.): Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not your's, but you: for the children ought not to lay up for the parents, but the parents for the children.

(SNT): Behold, this third time I am ready to come to you, and I will not burden you; for I seek not yours, but you: for children ought not to lay up treasures for the parents, but the parents for their children.

(NNT): Behold, I am ready to come to you this third time, and I will not be a charge to you; for I seek not yours, but you. For the children ought not to lay up for the parents, but the parents for the children.

(JMT): Here am I all ready to pay you my third visit. And I will not be a burden to you; I want yourselves and not money. Children have not to put money by for their parents; that is what parents do for their children.

(WNT): See, I am now for the third time prepared to visit you, but I will not be a dead weight to you. I desire not your money, but yourselves;

for children ought not to put by for their parents, but parents for their children.

II Corinthians 12:15

- (A.V.): And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved.
- (SNT): And cheerfully will I both pay (my) expenses, and also give myself for your souls; although the more I love you, the less ye love me.
- (NNT): And I will very gladly spend and be spent for your souls; though the more I love you, the less I am loved.
- (JMT): And for your souls I will gladly spend my all and be spent myself. Am I to be loved the less because I love you more than others?
- (WNT): And as for me, most gladly will I spend all I have and be utterly spent for your salvation. If I love you so intensely, am I the less to be loved? (*Notes: "If I love etc.," V. L. 'though the more intensely I love you, the less I am loved.' "So intensely;" literally 'more intensely.'*)

II Corinthians 12:16

- (A.V.): But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile.
- (SNT): But perhaps, though I was not burdensome to you, yet, like a cunning man, I filched from you by craftiness !
- (NNT): But be it so; I at least was not a charge to you; but yet, being crafty, I caught you with guile.
- (JMT): But let that pass, you say; I was not a burden

to you, no, but I was clever enough to dupe you with my tricks?

(WNT): Be that as it may: I was not a burden to you. But being by no means scrupulous, I entrapped you, they say! (*Notes: "Being etc.;" "My opponents say that my very privation and poverty were means to some unworthy by-ends." Paul disdains to give any other answer than that already given in V. 11.*)

(Comp): Solomon wrote: "The fruit of the righteous is a tree of life; and he that winneth souls is wise." (Proverbs 11:30.)

II Corinthians 12:17

(A.V.): Did I make a gain of you by any of them whom I sent unto you?

(SNT): Was it by the hand of some other person whom I sent to you, that I pilfered from you?

(NNT): Did I make gain of you, by any of those whom I have sent to you?

(JMT): Was I? Did I make something out of you by any of my messengers?

(WNT): Have I gained any selfish advantage over you through any one of the messengers I have sent to you?

II Corinthians 12:18

(A.V.): I desired Titus, and with *him* I sent a brother: Did Titus make a gain of you? Walked we not in the same spirit? *walked we* not in the same steps?

(SNT): I requested Titus, and with him I sent the brethren: did Titus pilfer any thing from you?

Did we not walk in one spirit, and in the same steps?

(NNT): I urged Titus to go to you, and with him I sent the brother. Did Titus make a gain of you? Did we not walk in the same spirit? Did we not walk in the same steps?

(JMT): I asked Titus to go, and with him I sent our brother. Titus did not make anything out of you, did he? And did not I act in the same spirit as he did? Did I not take the very same steps?

(WNT): I begged Titus to visit you, and sent our other brother with him. Did Titus gain any selfish advantage over you? Were not he and I guided by one and the same Spirit, and did we not walk in the same steps. (Notes: "He and I," or 'both of us.' Literally 'we'.)

II Corinthians 12:19

(A.V.): Again, think ye that we excuse ourselves unto you? we speak before God in Christ: but *we do* all things, dearly beloved, for your edifying.

(SNT): Do ye again suppose, that we would apologize to you? Before God, in the Messiah we speak: and all these things, my beloved, (are) for the sake of your edification.

(NNT): Have ye been thinking this long time that we are defending ourselves to you? It is before God in Christ that we are speaking; but all things, beloved, for your edification.

(JMT): You think all this time I am defending myself to you? No, I am speaking in Christ be-

fore the presence of God, and speaking every word, beloved, in order to build you up.

- (WNT): You are imagining, all this time, that we are making our defence at your bar. In reality it is as in God's presence and in communion with Christ that we speak; but, dear friends, it is all with a view to your progress in goodness. (*Notes: "That we speak;" but etc.; V. L. 'that we say all this, dear friends, to promote your progress in goodness.'*)

II Corinthians 12:20

- (A.V.): For I fear, lest, when I come, I shall not find you such as I would, and *that* I shall be found unto you such as ye would not: lest *there be* debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:
- (SNT): For I fear, lest I should come to you and not find you such as I would wish; and lest I also should be found by you, such as ye would not wish; lest (there should be) contention, and envying, and anger, and obstinacy, and slandering, and murmuring, and insolence, and commotion;
- (NNT): For I fear, lest, when I come, I shall not find you such as I would, and lest I too shall be found by you such as ye would not; lest there be wranglings, envying, wraths, rivalries, backbitings, whisperings, swellings, tumults;
- (JMT): For I am afraid I may perhaps come and find you are not what I could wish, while you may find I am not what you could wish; I am afraid of finding quarrels, jealousy, temper,

rivalry, slanders, gossiping, arrogance, and disorder—

(WNT): For I am afraid that perhaps when I come I may not find you to be what I desire, and that you may find me to be what you do not desire; that perhaps there may be contention, jealousy, bitter feeling, party spirit, ill-natured talk, backbiting, undue eulogy, unrest;

II Corinthians 12:21

(A.V.): *And* lest, when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness, and fornication, and lasciviousness which they have committed.

(SNT): lest, when I come to you, my God should humble me; and I should mourn over many, who have sinned, and have not repented of the impurity, the whoredom, and the lasciviousness, which they have committed.

(NNT): and lest, when I come again, my God will humble me among you, and that I shall bewail many of those who have sinned already, and did not repent of the uncleanness, and fornication, and lasciviousness, which they committed.

(JMT): afraid that when I come back to you, my God may humiliate me before you, and I may have to mourn for many who sinned some time ago and yet have never repented of the impurity, the sexual vice, and the sensuality which they have practised.

(WNT): and that upon re-visiting you I may be humbled by my God in your presence, and may

have to mourn over many whose hearts still cling to their old sins, and who have not repented of the impurity, fornication, and gross sensuality, of which they have been guilty. (*Notes: "Whose hearts still cling etc.," both the A. V. and the R. V. fail to give the force of the Greek perfect, which always implies a still continuing result.*)

CHAPTER XIII.

II Corinthians 13:1

- (A.V.): This *is* the third time I am coming to you. In the mouth of two or three witnesses shall every word be established.
- (SNT): This is the third time that I have prepared to come to you; that, by the mouth of two or three witnesses, every word may be established.
- (NNT): This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established.
- (JMT): This will be my third visit to you: *every case is to be decided on the evidence of two or of three witnesses.*
- (WNT): This intended visit of mine is my third visit to you. "ON THE EVIDENCE OF TWO OR THREE WITNESSES EVERY CHARGE SHALL BE SUSTAINED".
- (Comp): Paul alludes to a rule established by Moses, and recorded in Deuteronomy, nineteenth chapter, fifteenth verse: "One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the ~~matter~~ be established."

II Corinthians 13:2

- (A.V.): I told you before, and foretell you, as if I were present, the second time; and being ab-

sent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare;

(SNT): I have before said to you, and again I say to you beforehand, (as also I said to you a second time, while I was with you; and now also, while absent, I write to those who have sinned and to the others,) that if I come again, I will not spare.

(NNT): I said before, and now say beforehand, as when present the second time, so also absent now, to those who have sinned before, and to all the others, that if I come again, I will not spare;

(JMT): I warned you already, on my second visit, and I warn you now before I come, both you who sinned some time ago and the rest of you as well, that I will spare no one if I come back.

(WNT): Those who cling to their old sins, and indeed all of you, I have forwarned and still forewarn (as I did on my second visit when present, so I do now, though absent) that, when I come again, I shall not spare you;

II Corinthians 13:3

(A.V.): Since ye seek a proof of Christ speaking in me, which to you—ward is not weak, but is mighty in you.

(SNT): because ye demand proof, that it is the Messiah that speaketh by me, who hath not been powerless among you, but powerful among you.

(NNT): since ye seek a proof of Christ speaking in

me, who towards you is not weak, but is mighty among you.

(JMT): That will prove to you that I am indeed a spokesman of Christ. It is no weak Christ you have to do with, but a Christ of power.

(WNT): since you want a practical proof of the fact that Christ speaks by my lips—He who is not feeble towards you, but powerful among you.

II Corinthians 13:4

(A.V.): For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you.

(SNT): For, though he was crucified in weakness, yet he liveth with the power of God. We also are weak with him; yet we are alive with him, by that power of God which is among you.

(NNT): For though he was crucified through weakness, yet he liveth through the power of God; for we also are weak in him, but we shall live together with him by the power of God toward you.

(JMT): For though he was crucified in his weakness, he lives by the power of God; and though I am weak as he was weak, you will find I am alive as he is alive by the power of God.

(WNT): For though it is true that He was crucified through weakness, yet He now lives through the power of God. We also are weak, sharing His weakness, but with Him we shall be full of life to deal with you through the power of

God. (Notes: "Sharing His weakness;" or 'in communion with Him.' Literally 'in Him,' or V. L. 'with Him'.)

II Corinthians 13:5

- (A.V.): Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?
- (SNT): Examine yourselves, whether ye stand in the faith: prove yourselves. Do ye not acknowledge that Jesus the Messiah is in you? And if (he is) not, ye are reprobates.
- (NNT): Try yourselves, whether ye are in the faith; prove your own selves. Know ye not your own selves, that Christ Jesus is in you, unless ye are unapproved?
- (JMT): Put yourselves to the proof, not me; test yourselves, to see if you are in the faith. Do you not understand that Christ Jesus is within you? Otherwise you must be failures.
- (WNT): Test yourselves to discover whether you are true believers: put your own selves under examination. Or do you not know that Jesus Christ is within you, unless you are insincere?
- (Comp): In Lamentations we read: "Let us search and try our ways, and turn again to the LORD." (Lamentations 3:40.)
To the prophet Haggai came the same thought: "Now, therefore, thus saith the LORD of hosts, Consider your ways. (7) Thus saith the LORD of hosts, Consider your ways." (Haggai 1:5,7.)

II Corinthians 13:6

- (A.V.): But I trust that ye shall know that we are not reprobates.
- (SNT): But, I trust, ye will know that we are not reprobates.
- (NNT): But I trust that ye shall know, that we are not unapproved.
- (JMT): But I trust you will find I am no failure,
- (WNT): But I trust that you will recognize that we are not insincere.

II Corinthians 13:7

- (A.V.): Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates.
- (SNT): And I beseech God, that there may be no evil in you; so that the proof of us may appear: and yet, that ye may be doers of good things, though we be as reprobates.
- (NNT): Now we pray to God that ye do no evil; not in order that we may appear approved, but that ye may do what is good, though we be as unapproved.
- (JMT): and I pray to God that you may not go wrong—not to prove I am a success, that is not the point, but that you should come right, even if I seemed to be a failure.
- (WNT): And our prayer to God is that you may do nothing wrong; not in order that our sincerity may be demonstrated, but that you may do what is right, even though our sincerity may seem to be doubtful. (*Notes: "That you may do*

what is right etc.;" that is—"If your Christian character is unmistakable, it matters little about our reputation"—which will thus be amply vindicated.)

II Corinthians 13:8

- (A.V.): For we can do nothing against the truth, but for the truth.
- (SNT): For we can do nothing against the truth, but (only) for the truth.
- (NNT): For we have no power against the truth, but for the truth.
- (JMT): (Fail or succeed, I cannot work against the truth but for it !)
- (WNT): For we have no power against the truth, but only for the furtherance of the truth; *(Notes: "For we have etc.;" if you are living consistently with the truth concerning Christ, you have nothing to fear from us in the way of discipline.)*

II Corinthians 13:9

- (A.V.): For we are glad, when we are weak, and ye are strong; and this also we wish, *even* your perfection.
- (SNT): And we rejoice, when we are weak and ye are strong. And this also we pray for, that ye may be perfected.
- (NNT): For we are glad, when we are weak, and ye are strong; this also we pray for, even your perfection.
- (JMT): I am glad to be weak if you are strong; mend your ways, that is all I ask.
- (WNT): and it is a joy to us when we are powerless, but you are strong. This we also pray for—the perfecting of your characters.

II Corinthians 13:10

- (A.V.): Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.
- (SNT): Therefore, while absent, I write these things; lest when I come, I should act with rigor, according to the authority which my Lord hath given me for your edification, and not for your destruction.
- (NNT): For this cause I write these things while absent, that when present I may not use sharpness, according to the power which the Lord gave me for edification, and not for destruction.
- (JMT): I am writing thus to you in absence, so that when I do come I may not have to deal sharply with you; I have the Lord's authority for that, but he gave it to me for building you up, not for demolishing you.
- (WNT): For this reason I write thus while absent, that when present I may not have to act severely in the exercise of the authority which the Lord has given me for building up, and not for pulling down.

II Corinthians 13:11

- (A.V.): Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.
- (SNT): Finally, my brethren, rejoice, and be perfected, and comforted: and may harmony and

quietness be among you; and the God of love and of peace will be with you.

(NNT): Finally, brethren, farewell ! Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

(JMT): Now brothers, goodbye; mend your ways, listen to what I have told you, live in harmony, keep the peace; then the God of love and peace will be with you.

(WNT): Finally, brethren, be joyful, secure perfection of character, take courage, be of one mind, live in peace. And then God who gives love and peace will be with you. (*Notes: "Be joyful," or 'farewell.'*)

(Comp): See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1103, II Cor. 13:11.

II Corinthians 13:12

(A.V.): Greet one another with an holy kiss.

(SNT): Salute ye one another, with a holy kiss.

(NNT): Salute one another with a holy kiss.

(JMT): Salute one another with a holy kiss.

(WNT): Salute one another with a holy kiss.

II Corinthians 13:13

(A.V.): All the saints salute you.

(SNT): All the saints salute you.

(NNT): All the saints salute you.

(JMT): All the saints salute you.

(WNT): All God's people here send greetings to you.

II Corinthians 13:14

(A.V.): The grace of the Lord Jesus Christ, and the love of God, and the partaking of the Holy Ghost, *be* with you all. Amen. (*Notes: The second epistle to the Corinthians was written from Philippi, a city of Macedonia, by Titus and Lucas.*)

(SNT): The peace of our Lord Jesus the Messiah, and the love of God, and the communion of the Holy Spirit *be* with you all. Amen.

(NNT): The grace of the Lord Jesus Christ, and the love of God, and the partaking of the Holy Spirit, *be* with you all.

(JMT): The grace of the Lord Jesus Christ and the love of God and the fellowship of the holy Spirit *be* with you all.

(WNT): May the grace of the Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit, *be* with you all. (*Notes: "The fellowship of etc.;" or 'the presence, shared by all, of the Holy Spirit.' (A. S. Way); or 'fellowship through the Holy Spirit.'*)

(Comp): It might not be amiss to conclude this volume with a statement regarding some matters mentioned herein by Paul. He visited Corinth as he had promised and was accorded the reception due him. He remained several months teaching and healing. He also procured from the surrounding territory, the contributions for the Christians at Jerusalem. It is very interesting to note that nothing further was heard from the false teachers who had

previously cost Paul so much unnecessary toil and labor.

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1103, II Cor. 13:14.

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